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THE CONGREGATIONAL QUARTERLY

Editor:- ALBERT PEEL, M.A., LITT.D

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For Contents see page IX.

London Missionary Society

THE FINAL DECISION OF THE BOARD.	The Budget is to be balanced by the 31st March, 1935, under a Three-year Plan.
WHAT HAPPENED IN THE FIRST YEAR!	The year ending 31st March, 1933, revealed great efforts on the part of a majority of the Churches, and they increased their contributions by some £5,000, but unfortunately other Churches found it impossible to maintain their level of contributions and showed a total decrease of £5,000. The final result of the year was an income about equal to the year before, and the expected net increase was not achieved.
THE CONSEQUENCE!	In consequence a little more than £3,000 has been cut from the expenditure. Nine missionary posts have been left vacant on the Field, and the home staff has been reduced by two. While this has been done without actually closing a station, it has tragically lessened efficiency and thrown greater burdens than ever on those in whose districts the vacancies have been left.
WHAT IS TO HAPPEN IN THE SECOND YEAR?	This second year of the Plan ends on 31st March, 1934, and the amount of increase required to fulfil the second year of the Plan and to prevent any more cuts in expenditure is £4,000.

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The Congregational Quarterly

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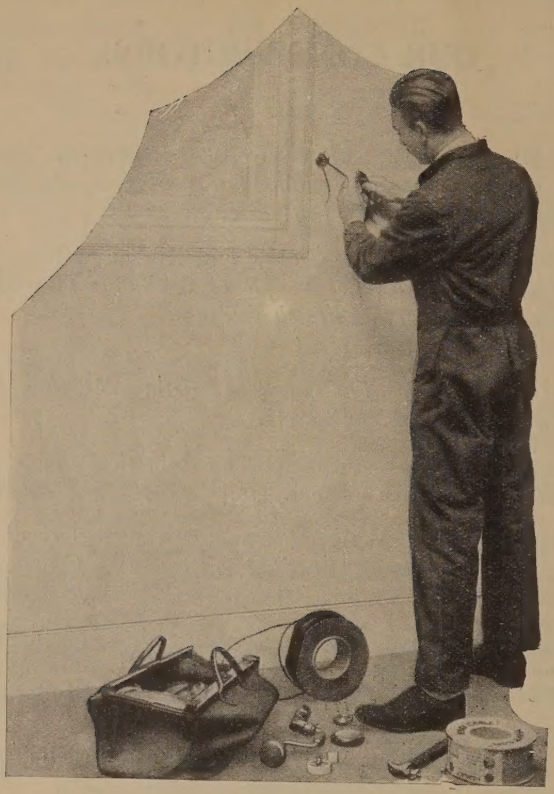

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The Congregational Quarterly

EDITORIAL.

WITH the passing of Mr. Augustine Birrell a figure entirely *sui generis* disappears from the life of our times. Much has been written in recent days about his urbanity, his "Birrellisms", his failure in politics, his devotion to letters. Here we simply share with our readers one or two extracts from letters received from him, always written by hand—and such a hand: one letter concludes: "I hope you can read this, but bad as it is, I've seen worse"!

Somebody asked Birrell in his political days, "Would you return to the Bar if the Government went out of office?". He replied, "When we are kicked out of office I shall retire with my modest savings to —— and really read Boswell". Mr. Birrell was fortunate in having a good many years for leisurely reading, and we were fortunate in that he gave some of his time to *The Congregational Quarterly*. On 28th December, 1922, after seeing the first number of *The Congregational Quarterly*, Mr. Birrell wrote:

> I think it was quite time there was such a thing. I can still read John Foster's reviews in the old *Eclectic* with more pleasure than those in the *Times Literary Supplement*—but I am very old-fashioned, and am perhaps more interested in Historical Nonconformity than in any of the Modern manifestations of Dissent.
>
> I don't think it likely that I shall be able to write or you to receive anything from my pen, which has grown sluggish and is moreover out of tune with the world I see around me. Some day perhaps something may occur to me which might recommend itself to the Editorial mind. Good luck attend the Adventure.

A few months later he wrote:

> I might try my hand on Defoe, but it is a big, *puzzling*, involved problem, the character of the man behind it is hard to discern or to describe or to regard—and I doubt whether I could succeed, but if I tried you would of course feel yourself free to deny it "the hospitality of your columns". But I am afraid I should require *room* to turn round in, and I don't know whether you could afford that. How much room could you give me?

This article was duly written and sent with the words,

> As I have finished my article I may as well get rid of it. I don't know whether it is *too long;* if so, your Editorial scissors can easily reduce its dimensions. I found it a tougher job than I expected—and I could *easily*, though not *joyfully*, have made it much longer.

This was the first of several articles that Birrell wrote for us. He was continually writing to discuss possible subjects. He liked to find a

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congenial subject rather than to write to order. Thus, in 1924:

> I find writing as per contract very and increasingly hard—but I shall be glad if I can manage it to do something else for the *C.Q.*
>
> I don't think "Fox" would suit me, but what do you say to "Dr. Doddridge and his Times"? I *think* I could do that by the middle of May. But if you say *No,* I shall be just a little relieved.

On another occasion:

> You must not rely on me doing anything right off the reel, and to be asked to do so suddenly reveals painfully my lack of acquired *knowledge* and of *invention.* I can neither employ my memory nor my imagination on an emergency.

Some unremembered counter-suggestion brought the remark:

> I cannot bring myself to fill your virtuous pages with extracts from Rabelais and Swift.

In the same letter he must have been asked to lecture, for he says:

> My *lecturing days* are over, and I shudder at the memory of them. Thirty years ago I thought it rather fun.

Perhaps two of the most characteristic communications we received were the following. The first, dated 11th Oct., 1927, reads:

> It is *raining* John Bunyans! I wish I had heard of the Tercentenary *before* it began to pour. I first heard of it through Hodder & Stoughton for the *Bookman* who wanted an article for their Christmas No., and I hastily assented. Then I had a telephone message from *The Times* asking a sketch—and though *The Times* is a very dull paper—it is not only infinitely *respectable* but (nowadays) *sweetly* pious, on the Anglo-Catholic side; and it has the right sort of circulation for me—I had to decline. Then came a flaming programme from *Bedford* eager to make money out of their old-time prisoner and inviting me to speak at the City Temple in *November, 1928!* Then came your proposal, offering me *5,000 words* on the same theme. I should have liked that the best—for I prefer *space* to *money*—but I can't do it twice. How amused my Father (who had published a Lecture on *Bunyan*) would have been, and how *ironical* would have been a good deal of his laughter!

And the second:

> I am sending you this—to get it out of sight. It is not quite what I had intended—but the comparison would have been long and tedious to work out. Perhaps as it is, it may be both long and tedious—but if it doesn't fit in, you have only to return it—and it will do for my *Remains!*

For years he meditated an article on John Foster, about which he said, "I grow lazier every day. Still I am hopeful". This article, apparently, was never written. To an enquiry whether Lord Morley could be persuaded to write for us he replied:

> It is no use either for you or for me, or indeed for anyone else to approach Lord Morley on such a subject. Some things get *behind you* as you advance in years, and "writing for the Magazines" is sometimes one of them. It certainly has become so in Lord Morley's case.

We rejoice it was not so in the case of Augustine Birrell.

* * *

A CORRESPONDENT asks for information about "these Presbyterians with whom we are negotiating. There don't seem to be any in our part of the world". The facts are these. There are 355 churches in the Presbyterian Church of England, with 84,298 communicants, 57,835 scholars, and 7,777 teachers (this seems a super-perfect number). There is one Presbyterian College, Westminster College, Cambridge. The corresponding Congregational figures, excluding the Union of Welsh Independents, are 3,521 places of worship, 309,863 members, 396,398 scholars, 52,296 teachers, and ten Colleges.

It is, of course, quite possible for Congregationalists not to meet with Presbyterian churches in this country, just as it is possible for Presbyterians in Scotland not so much as to have heard that there are such things as Congregationalists. The fourteen Presbyteries of the Presbyterian Church of England, with the number of churches in each, are as follows: Berwick, 13; Birmingham, 13; Bristol, 12 (the names of these will suggest how far apart these churches are—Aberdare, Bath, Bristol 2, Cardiff 2, Cheltenham, Gloucester, Plymouth, Swansea, Swindon, Torquay); Carlisle, 13; Durham, 22; Liverpool, 45; London North, 63; London South, 36; Manchester, 31; Newcastle, 46; Northumberland, 24; Nottingham, 5 (Burton-on-Trent, Derby, Leicester, Nottingham 2); South Coast, 15; Yorkshire, 16 (Bradford, Carcroft, Doncaster, Grimsby, Harrogate, Huddersfield, Hull 4, Leeds 2, Sheffield 2, Whitby, York). By mere reasons of geography it will thus be seen many of the Presbyterian churches must approximate to Independent churches.

For information on the general position we would venture to commend to our correspondent Principal E. J. Price's little book, *Congregationalists, Baptists, and Presbyterians.*

How little Presbyterians know about Congregationalists may be seen from the Very Rev. C. L. Warr's *The Presbyterian Tradition* (Maclehose, 7s. 6d.), which also we hoped to be able to commend as providing data in the same discussions. True, the last ten pages deserve to be carefully studied, for they present very cogently the principles the Church of Scotland cannot surrender, among them being,

> *Firstly,* the Church of Scotland declares, as it has stoutly declared since the Reformation, that it is a true autonomous branch of the Holy Catholic Church, adhering through its Standards and Confessions to the great doctrines of the Trinitarian Faith of historic Christendom, and as genuinely within the embrace of the Catholic tradition as either Rome, Constantinople, or Canterbury.
>
> *Secondly,* the Church of Scotland insists on the Order of Presbyters as the one *essential* ministry within the Catholic Church, through which, and from the time of the Apostles, the full ministry of the Word and Sacraments has been transmitted throughout the Catholic Church in a regular and valid succession. . . .

On the whole, however, the book is written for the Scottish layman in

view of the present negotiations with the Anglican Church—about which Dr. Warr has very obvious doubts—and it has little to say about Independency: indeed, in one of the few cases we have noted the word is wrongly spelt, as is Dr. Moffatt's name. There is no mention of any Congregationalism in the first century, and altogether, when speaking about early Christianity, Dr. Warr assumes a more formal and uniform practice than can be proved, as when he says,

> We may be sure that from its birth the Church observed a consistent order and instituted and ordained its servants to the Holy Ministry with the solemn rite of the "laying on of hands" . . . We may be sure, also, that this method of ordination followed the extension of the Church as a universal practice from the very beginning.

Again,

> Nevertheless, so Presbyterianism maintains, that ministry of the Word and Sacraments—the presbyterate—which was directly instituted by the Apostles is the sole form or order of ministry which can be regarded as *essential* to the Church. From the beginning, its transmission in a lawful and orderly succession, and according to apostolic rite and example, was held as necessary to the Church's being, and at the first this transmission was effected by the presbyters themselves.

At a very early date he speaks of

> the old system under which each Christian community or parish would have had its own complete ecclesiastical organization—with its bishop presiding over his presbyteries, deacons, and congregation.

Congregationalism first appears as the "English sectaries of Cromwell", who "let loose his gibe" and "unctuously declared", while it was owing to Independent influences that the "declension in taste, reverence, and order began in the Church of Scotland"!

* * *

We believe it was Pastor Charles Wagner who compared the prophet and the priest to the wild lion and the tame. He told of the tame lion who was insulted at the thought of his relationship with the wild creature who arrived on the scene, and indignantly cried: *"Toi, un lion? Montre-moi ton cage!"*. We hope that Congregationalism is not going to start producing tame lions: there are ominous signs that some Congregationalists are acquiring an undue affection for cages.

* * *

Presumably Congregationalists will soon be engaged in discussing not only Presbyterianism, but also the Report of the Commission which has been sitting during the last year. We hope it will be found that the Commission has gone to the root of things and not been satisfied merely to tinker with matters of administration. If the commissioners have assumed that church life is always going to be organized as at present, that fifty years hence, say, there will be about the same number of Congregational "places of worship", the same number of Colleges, and the same number of paid ministers, we cannot help thinking that all that they have done will be little more than

ploughing the sand. Steps may be taken, should be taken, to bring the County Unions and the National Union into closer co-operation, to make the stronger churches help the weak, and to secure that there is less inequality in ministerial stipends; and such steps may serve to alleviate the present situation. But if it be thought that this is all that is needed, we are blind indeed. At the present moment, scores, hundreds, of Congregational and other churches are using three parts of their energy to obtain sufficient money to pay a minister's stipend and to keep a building, often much too large for usefulness, in a state of repair. The remnant of strength is given in the main to the work of the Sunday School, which is often starved both of personnel and equipment; and perhaps one-twentieth of it to the task of spreading the Gospel. If three-quarters of the money raised by Christian churches in this country were to be spent on Christian charity and religious education, Britain would begin to sit up and take notice. At present in innumerable cases ministers are in the position of having to urge men and women, often poorer than themselves and already making great sacrifices, to contribute still more to their churches, the money being for their own stipends and to maintain the buildings. Often the strain is intolerable for ministers and people alike. Sometimes it leads to the employment of ignoble means to raise money. If the unlikely happens, and a non-church-goer drops in to worship, almost invariably he hears an appeal for money, which sometimes cancels out any spiritual impression the service makes upon him.

That is the position in 1933. What will it be in 1983? Then television will have been added to broadcasting. We shall be able to see as well as hear thoughtful and effective preachers while seated at home. Then all the men of substance now over fifty in the churches will have passed on—and only those who know the proportion of money contributed by such men can envisage the situation then. There will not be the income to maintain buildings, ministers, and Colleges that there is even to-day. And no moving about of available money on a Church Aid, Central Fund, or Sustentation chequer-board will avail then.

If we are wise we shall take time by the forelock. The Colleges, reduced in number as opportunity arises or stringency compels, will gradually be switched over to train fewer professional ministers and more and more lay men and women. We shall be prepared to have smaller buildings for worship, to forsake buildings dear to us which have served their purpose, and to have a host of churches meeting in rooms and houses, from which will flow, as they have no minister or building exhausting their gifts, a continual stream of good works. Revolutionary? Visionary? Yes, but is it not as certain as the sunrise? Is it not moving along the path to the day when there will be "no temple therein"? Are we to pretend that this evolution is not coming, and, by failing to make necessary adaptations, continue to

sap the power and energy of people who, in spite of themselves, have become dispirited?

We may be told that a proposal of this kind is hard on the ministers. But ministers do not exist for themselves; they exist to serve the Kingdom of God. It need not be hard on men now in pastorates if only the Colleges will be willing to adapt themselves to train men not for a paid but for a voluntary ministry. It has always been our conviction that every man entering the ministry should be capable of making a livelihood in another profession, should be able to reply at once to the cynic that he could earn more in some other way than any stipend he was receiving. The time is not far distant when this will be not only desirable but obligatory, when all ministers will have to follow the Pauline example—make tents, write books, teach children, build houses. Already members of College Councils often feel that students presenting themselves could serve God in business just as well as by entering a paid ministry. They will have to have the courage of their convictions, and so alter College policy as to train such men to be effective ministers even while they are engaged in "secular" callings.

It is quite impossible, it may be remarked. Well, here are some examples from India described by Mr. A. C. Rose, a non-professional minister in Madras, selected from a long list:

> Allow me to introduce some of my friends who are indigenous non-professional missionaries. Here is Alpha. He came to the city ten years ago from the far west country, bringing in his face the gentleness of centuries of Christian influence, for he is a Syrian. Accountant by profession, in order that he might be proficient he has attended evening classes for years and passed difficult examinations. Bi-lingual preacher, his voice is heard on the streets and in the hall. He is the church treasurer, a Bible student and a wise counsellor.
>
> Beta . . . is a clerk in a large business house, and although he has been a Christian for only seven years his knowledge of the Scriptures is extraordinary, and his gift of exposition in two languages is remarkable. He is a busy worker and devotes his holidays to preaching. Quick to learn from others he does not make the mistake of imitation. He is a lover of music and sings with a good tenor voice. If he has an obvious fault it is that he burns the candle at both ends.
>
> Gamma is a schoolmaster having under him other masters. . . . A voracious reader, he conducts a meeting in his own house for the good of friend and neighbour. Many regard him as a fanatic on this account. One of his methods of evangelizing is to have pictures painted by Indian artists illustrating well-known moral stories, to which he adds Gospel truth. The pictures are crude enough to our taste but they are perfectly suited to illiterate audiences. It is an interesting sight to see the immaculately-dressed city schoolmaster in the middle of a crowd of dirty village children, teaching them the way of eternal life.

Of course, the secret is to be found in whether there is an entire trust in the power of Christ to guide His Church. The Rev. Roland Allen has recently put the matter in this way:

Look for one moment at the foundation. St. Paul believed in Christ in this sense, that he was persuaded that Christ could and would keep His own. He was persuaded that he was bringing to men a source of life and strength, and growth, and wisdom in Christ. He staked everything on that. He did not hesitate to commit to raw converts all the powers and authority of the Church. He did not doubt for one moment that those converts would find in Christ all that they needed for their spiritual progress; He did not doubt that, finding life in Christ, they would hand it on to others.

Then look at our modern missions. Everywhere faith in Christ is taught verbally, but not in action. When any man suggests that the ministry, the sacraments, should be entrusted to raw converts, and that they can and will stand and propagate the Gospel which they receive, he is regarded almost as a madman. The invariable answer is, "Look at these people, look at their past history, look at their surroundings, look at their ignorance, look at their uncivilized life and condition! How can any one entrust such people with the Gospel and the rites of the Gospel? A long training is essential, and we must train them".

There is the difference. Two words stand out in that reply, "they", that is, the people in question, "we", that is, the missionaries. Where St. Paul looked at Christ and His power, we look at the people and their natural condition; where St. Paul looked at Christ and His grace, we look at our power of teaching and training.

There is a most profound difference between men who hold and preach a Gospel in which they so believe that they can entrust it to any man however degraded, and men who hold and preach a Gospel in which they so believe that they feel that without their guidance and training it must inevitably perish.

* * *

From far and near we continue to receive impressions about the Group Movement—panegyrics, onslaughts, protests, appeals, denunciations. We are asked by bewildered readers who have been bombarded with queries if we can sum up what is to be said for and against in a paragraph! The request is quite unreasonable, but it might be possible to give a brief summary of how the situation appears to a sympathetic observer who gladly welcomes every movement that tends to true religion.

It is undeniable that the Groups have done good along these lines:

1. They have brought the claims of religion before men and women whom the churches have failed to reach or touch.

2. They have emphasized—what has so often been allowed to go by the board—that it is the business of every Christian to win others for Christ.

3. In their definite demand for out-and-out dedication (the stress on the four absolutes: honesty, purity, unselfishness, love) they have made many Christians realize how half-hearted, how anæmic, their religion has been.

4. The insistence on a set time for quiet meditation and prayer is extremely salutary in days when many Christians are too busy—sometimes even with Church work—to think or pray.

5. The recognition that "Confession is good for the soul" and that, where possible, restitution should follow confession, is altogether sound.

6. The movement has shown the value of the group—the few people gathered together in fellowship and in the sincere desire to know and serve their Lord. Thus it has brought home the real essentials of religion and worship and shown that, even without priests —or presbyters—and sacraments and the usual accessories, men can know the presence and power of Christ.

For all these things we can rejoice and be exceeding glad. On the other side, there are certain things which must be put:

1. We entirely share the President of Magdalen's view that the use of the name "*Oxford* Group" has been so deliberate and business-like as to be nothing less than dishonest. We have never seen a single disclaimer from Dr. Buchman or from anyone else, though we have joined with others time and again in appealing for one; to this day the title is employed when it must be known that it will deceive ignorant people. Quite lately "A Layman with a Notebook" (why is he afraid to disclose his identity?) has written *What is the Oxford Group?* (Oxford Press, 2s. 6d.), in which he misses no opportunity of using the name. Nothing would so disarm criticism of the Groups as a declaration that in this regard the demand for absolute honesty would be obeyed.

2. The insistence that every Christian should be a "life-changer" has often resulted in the impression that the "grouper" thinks himself far better than other Christians. When at house-parties youths of 19 dog devout Christians three times their age and eagerly reiterate the question "Has anything happened yet?", we can smile at their youthful enthusiasm, but we wish it could be got into their heads that they are not worthy to clean the shoes of some of the people whose religion they suspect. The demand that all Christians should pass through the same experience in the same way has been made many times in the course of history: it is invariably mistaken.

3. Of the dangers attached to frequent testimony much has been heard. The story told becomes mechanical and facile, and often hearers are far more conscious of the grouper and his sin than of the grace of God.

4. "Guidance", too, brings its own problems. God gives men brains to use, and the vagaries of suggestion and the subconscious are many. Too little attention has been given to this aspect of the subject, and the theories of many enthusiasts are crude indeed.

5. This is only saying in another way that, as yet, the Movement has done little systematic thinking. It has no theology, nor does there seem to be any understanding of the way sharing, guidance, and the absolutes are linked with God's revelation in Christ.

6. So far there has been no definite attempt to convey the Group message to the poor, or to translate it into social service. Undoubtedly there have been occasions when house-parties have led to social snobbery.

It is only fair to remember, in considering these criticisms, that the Movement is only young, and naturally its faults are those of youth. We are not unduly impressed by the reports that well-known critics of the Movement have prepared a dossier of cases where the Groups seem to have done moral and mental harm, and where there has been back-sliding and the like. All these may be true. But there is, no doubt, a corresponding dossier on the other side. Men whose opinions must be respected have been profoundly moved by their experience at house-parties, and it is only natural that those connected with institutional religion should look with suspicion on a sporadic movement which stresses spontaneity rather than established forms. The business of the churches would seem to be to watch with sympathy this and all kindred movements, even when they cannot approve of the methods adopted, and to be very patient, which is often difficult indeed with enthusiasts who look with suspicion on the Christianity of anyone who ventures a word of criticism. There is much that the churches can learn from the Groups, and it ought to be learnt.

One other thing ought to be said. The Groups have not been fortunate in their apologists. The hard things said of *For Sinners Only* in these pages were mildness itself compared with what was written elsewhere. And now we have Mr. Russell's second book, *One Thing I Know* (Hodder, 5s.). Mystical visions, descriptions of journalistic stunts, interviews (largely on the Group Movement and guidance) with the Bishop of London, Gipsy Smith, Father Woodlock, Mr. Hugh Redwood, and Mr. C. F. Andrews (these last three the best things in the book), special providences, an autobiographical section showing how black the sinner used to be, theological disquisitions—these are but some of the features of an amazing concoction.

And at the end of it all Mr. Russell leaves us baffled. He describes his interior life as a conflict between Barnum and Bunyan, and, as we have said, has not resisted the temptation to furnish a lurid picture of that part of his life when Barnum was in charge. Whether he considers Barnum has now been entirely banished we do not know; it is very clear that the journalist is on top still. The editorial "we" is employed, with such ludicrous results as "At that time we were

Father Vaughan's secret admirer". Everything is big and highly coloured, reminiscent of the days when "we needed one strong feature each week if we were to sell big". His converts always go into "a big undertaking" (p. 182), his inquirers run "businesses" (p. 189). He describes for his paper "one of the biggest undertakings" (p. 191), addresses "a large congregation" (p. 212), he writes a book that "immediately sky-rockets" (p. 285), and, not content with spelling guidance with a capital G, asks the Bishop of London if he has had an "outstanding experience of Super-Guidance". Ordinary folk he never seems to meet; they are all ladies of title, or convicts, or millionaires, or mystics.

For Sinners Only we said made us positively ill. This book does exactly the same. Of course, this may merely be a matter of taste: perhaps some stomachs are altogether too delicate. Undoubtedly the God who can make even the wrath of men to praise Him can use even the methods of modern journalism to the saving of men, and overrule these and all things to His glory. Nevertheless we find it hard to think that books like these, save by His grace, can render any permanent service to His Kingdom: sky-rockets speedily come down, and the site of a firework display presents the reverse of a pleasing appearance the morning after; nor do fireworks do much good to anybody.

* * *

THE other day we read in an American journal an article on "Is Personal Evangelism Out of Date?". It contrasted the passionate evangelism of the German Nationalists with the failure of many Christians to do anything at all in the way of telling the good news.

> In Germany to-day, do men refrain from being Nazi evangelists and content themselves with simply letting you guess their faith from their deeds? Far from it! Almost every man you meet in Berlin insists on trying to convert you to belief in Adolf Hitler as the saviour of Germany! If men can be passionate evangelists for nationalism (which a discerning English writer has lately described as "man's other religion"), shall we be less evangelistic about our Christian faith?

The same thing, of course, is true in a measure about Communism in Russia. One of the many lessons to be learned by the Christian Church from the Group Movement is this need for more effective and earnest evangelization by individual Christians.

* * *

LATTERLY we have not heard much about South India, but it is well to remind ourselves that things are not standing still. I wonder how many of our readers saw an article by the Bishop of Dornakal, one of the protagonists of the scheme on the Anglican side—and one of the finest of them—in the *Church of England Newspaper* in July. In endeavouring to persuade Anglicans to support the scheme, he writes:

At the Retreat-Conference held recently at Pasumalai, Madura District, practically all the members of the Anglican Church present took part in the Holy Communion Service celebrated in the Pasumalai Church in accordance with S.I.U.C. usage. The Anglican members were delighted to find that such practical approaches had had the gratifying result of bringing about an approximation in outward form and ritual for the edification of all. In that Church, which is the headquarters-Church of the American Madura (congregational) Mission, the pulpit-platform had been quite recently transformed into a sanctuary with Altar rails, and the innovation of the recipients going forward to kneel at the rails had been unanimously adopted by the whole congregation! The form of service used was a most carefully drawn up Liturgy with a prayer of Consecration, including the *Epiclesis* and ending up with the oblation of the elements as well as of the people! The ministers wore cassocks and surplices, which have now become the rule in many churches in that district! With such results as these already before our eyes, it is no wonder that we of the Anglican section in South India cannot see eye to eye with those Anglican objectors in England and elsewhere who think that any sacramental fellowship at this stage will do unmixed harm.

He then warns those who are opposing the scheme that alternative suggestions are already in the field:

During the last few weeks a group of educated Indian Christians of independent standing met in Conference to consider "an alternate Scheme of Union". In this company were men from the S.I.U.C. and the Anglican Churches; the proposals put forth were called "an Evangelical Scheme of Church Union". The scheme propounds the constitution of "a Church" in which Baptism is confined to adults professing the faith, and Church membership is not confined to the Baptized. It recognizes the right of "any active member" to celebrate the sacraments, it gives to local congregations the privilege of "making provision for a ministry" who may or may not be ordained for the purpose by the laying on of hands. The Conference has appointed a Sub-Committee to consider these proposals and bring them for discussion in the year 1934, when other union proposals will also be discussed, such as "Church Union on a federal basis", and "the establishment of a national Church for India". These proposals give an indication of the direction in which the wind will blow, if the present South India Scheme falls through by the unsympathetic attitude of the mother Churches in Great Britain and America.

* * *

HERE is another test of general knowledge. Who spoke the following and when?

The Church is a body gathered together in the world and in process of separation from it.

The Church properly considered is that great company of the elect which has been separated . . . from this sinful world.

There are in every age a certain number of souls . . . who will obey the truth when offered to them. . . . They are the true Church.

The Christian temple is invisible and spiritual . . . is wherever Christians are found in Christ's name.

The answer in every case is: J. H. Newman before 1837.

* * *

Our paragraph about the need for simplicity of speech in preaching and teaching brings to us a story from India. Two men were ordering breakfast. One ordered coffee, sausages, and fried eggs. The other said: "The same, but eliminate the eggs". The waiter went off and was presently seen in conference with the head waiter, to whom were shortly added the cook and his assistants. Finally the conference broke up and the waiter came back to the two men. "Sorry, Boss, but we can't eliminate dem eggs for you at all." "Why not?" " 'Cos dat fool boy of de cook's done broke de eliminator."

* * *

Extreme pressure on our space and a great rush of new books entails the addition of 16 pages to our issue this time, although this may mean living beyond our income. Our last issue ran out of print, and it would be well for readers who wish to make sure of copies in the future to send their annual subscriptions to the publishers.

* * *

We are gratified to report the addition of Dr. Douglas Horton, of Chicago, to our Editorial Board. Dr. Horton, who, after a striking ministry in Brookline, is now pastor of a United Congregational and Presbyterian Church in Chicago, has won a great reputation as scholar and preacher. He has already rendered conspicuous service to this journal in the United States, and we gladly welcome him to the Editorial Board.

* * *

Recently we have received quite a lot of verse, which, of course, it is entirely impossible for us to accept. We are reminded of the man who said to the editor, "Do you think I should put more fire into my poetry?". The editor courteously replied, "No, quite the reverse".

* * *

The editor begs to state that *Who's Who in Congregationalism* is not invariably accurate. He entirely refuses to believe that he was born in 1877, and thanks all those readers of these pages who have written to congratulate or commiserate with him on the fact. He can only be grateful that the date 1787 was not printed instead!

IMMORTALITY AND ETERNAL LIFE.

This subject, vastly important as it is, is one on which I feel painfully unworthy to speak. It is possible, however, that my unworthiness may not be wholly a disqualification. At least it arises from a cause which would seem to have affected very many of the members of my generation. For, from whatever reason, it is obvious to any diligent church-goer that the whole subject of immortality is one which few preachers nowadays handle; and that when they do so, it is with an evident hesitation. It is not, I feel sure, that the deepest Christian conviction to-day is less certain than of old of "the blessed hope of everlasting life", but that here, more even than in most fields of religious interest, we are conscious of having passed out of the traditional modes of thought and imagery, and are not yet ready to adopt confidently a fresh presentation of our faith.

It will be well to examine briefly the grounds of this hesitation. I believe that they will lead us directly to the subject suggested by my title.

Beyond the hesitation of the preacher lies the open revolt of various sections of the laity. For some, belief in immortality has shared the condemnation which they give to everything which cannot be attested by criteria of weight and measurement or demonstrated experimentally in a laboratory. It is indeed one of the few points in which our age may substantiate its claim to uniqueness that it has transposed the whole content of the realms into which Plato divided human experience. Previous ages almost without exception have accepted his contrast between opinion and knowledge, between the realm of appearance and the realm of that which is. Nowadays there are those who label the phenomenal the world of reality, and the existent the world of make-believe; and if few of us would venture to supersede Plato by (say) Mr. Langdon-Davies, the unconfessed belief that the temporal is more actual than the eternal would appear to be widely held. Its prevalence, symbolic as it is of our absorption in what we call the practical, has certainly given our presentation of religion a strong "this-worldly" emphasis.

Here is a revolt which, if it rebels against the idea of any life save the present, extends its hostility to the whole content of religion. We need only notice it, and pass on. Far more important for our purpose is the fact that many thinkers whose outlook is profoundly and almost passionately religious yet reject the doctrine of immortality and reject it on what they claim to be religious grounds. You will all remember the deeply moving pages at the end of his recent Gifford Lectures in which Dr. J. S. Haldane urges that man must be content to surrender the last stronghold of his egoism, and reconcile himself to the conviction that his individual existence ends with the death of the

body. He at least is not insensitive to mysticism or to what we call the spiritual: nor has he any fear that for the higher types of man disbelief in life after death will mean an ethical collapse. Rather it is precisely on ethical grounds that he challenges the value of this article of faith. He sees in it the influence of that acquisitiveness which must secure its own survival, of that false pride which cannot be content with its own humble station, of that hurtful fantasy which blinds itself to the possibilities within its scope by fixing its gaze upon illusions seemingly desirable but really deleterious. There is much of grandeur as well as much of pathos in his confession that for him at least everlasting life has ceased to be a hope.

I have called this more serious; for I am very sure that when men of ability, sincerity, and religious outlook thus disavow a definite element in our traditional Christianity it behoves us to examine with equal honesty the grounds that we have given to them for disagreeing with us.

What then is the cause of hesitation about this subject among ourselves?

Here as elsewhere it is largely due to the breakaway from the traditional outlook upon the doctrine. Whatever the extent to which our Lord used and sanctioned the eschatology of His time (and this is a matter which we must consider later), there is no doubt that His followers accepted the belief that He came to bring to light immortality, that His resurrection guaranteed theirs, and that despite His warnings the life of the hereafter was to be anticipated as closely resembling life on earth. How far they regarded immortality as conditional upon belief in Christ is by no means certain. St. Paul, though his utterances are neither clear nor perhaps always consistent, seems to regard it as dependent upon the possession of "spirit" and therefore not a necessary part of the "natural" or psychic man's inheritance. But those who became partakers of the resurrection would survive with body, soul, and spirit entire and would continue that life "in Christ" which they had begun on earth. His own thought is indeed so dominated by the concept of union with and in Christ that he has no room for an individualistic and independent existence here or hereafter: it is in Christ that all shall be made alive: it is with Christ that they shall exist eternally. But his successors, clinging to his teaching of immortality, tended to lose sight of the conditions which secured and accompanied it. For them, and very soon for all Christians, it became a primary tenet of the faith that man as an individual possessed an undying selfhood, that his life on earth would determine the circumstances of his future destiny, and that the Christian might look forward to a reward denied to all others and infinitely desirable.

Even when the literal fulfilment of the Apocalyptists' hopes was abandoned, their eschatology still survived. If Harnack is right in

stating that for the Greeks the gospel speedily became little more than a message of immortality, it is to the Latins, especially to Tertullian, that we owe the elaboration of a doctrine of hell. With the aid of the Sixth *Aeneid* a theological cosmography was soon drawn up in close detail; and with increasing emphasis upon the horrors of damnation the whole *ethos* of popular Christianity became one of escape from torment rather than of salvation into life. I need not remind you of the extent to which medieval Christendom became an insurance-society, or of the way in which fear infected and distorted every element in the life of religion. Nor need I add that though the Reformers protested justly against some of the more disreputable types of insurance-policy they did very little to diminish and, in Calvin's case at least, something to increase the dread of the "day of wrath".

My point is indeed not merely that this imagery was mistaken. If that were all we might spiritualize it without much difficulty. What troubles us in these days is not simply that we can no longer use the literal descriptions either of heaven or hell; nor that both alike repel and disgust us. Our uncertainty goes far deeper. We cannot but wonder whether this whole notion of individual reward and punishment, this whole assurance of the possession of a selfhood unitary, independent, inextinguishable, is not in itself an unjustifiable egoism. If immortality means only what it has meant almost from the earliest age of Christianity, a survival or continuance of the individual life, if it only means an alteration of our environment, an extension of our scope and powers, if it is not conditioned by and dependent upon the quality of our being and our relationship to God and to His universe, then many of us are unable to defend it against the criticism of being a refined selfishness or against the objection that it is a manifestation of our own will to live, a projection of our own desires, a refuge from fear of death.

I must try to make more plain this distinction that I would draw between immortality in the sense of individual survival, and eternal life. My contention is that when the Pauline insistence that life meant life in Christ and in God and that death meant isolation in selfishness and separation from God was abandoned in favour of a doctrine of universal immortality, this immortality was conceived in terms not of quality and relationships but of succession and extension. Eternity, if it has a definable meaning, is independent of time and space: the doctrine of immortality was tied down to belief in a continuing succession of ages and a clearly imagined spacial environment. I do not say that we can dispense altogether with imagery conditioned by space and time: human thought at its best has as its task the interpretation of the eternal into appropriate symbols, and these symbols, like all our currency of speech, are drawn from the mint of space-time experience. But I must insist that in the popular

and traditional doctrines of immortality the eternal has been left out of account; and therefore these doctrines reflect unworthy ideas of God, false views of individuality, an unedifying ethic, and an experience definitely lower than our best. If God is the eternal Father, if we are not bare and self-contained units but members of Christ, if love and not self-preservation is our true motive, and if our highest experience is of a changeless, timeless, unbounded communion realizable here and now, then our current doctrine of immortality is one which we rightly hesitate to proclaim.

Before we examine further the antithesis thus suggested, there is one aspect of the subject which must be considered. You have no doubt been wondering why I have said nothing as yet about Spiritualism and Psychic Research; and some may have been challenging my contention that our age has seen a departure from the emphasis on immortality, because it is obvious that for many minds the Spiritualistic evidence and claims weigh heavily against me.

Let me say at once that I have no wish to show disrespect for the investigators of psychic phenomena or for the beliefs of those who are convinced that communication with the departed through a medium or by some other technique is possible and has been achieved. Thirty years ago I used to argue that enquiry into psychological and psychic science was the most important of all present pursuits: if I am no longer so insistent, it is because in both fields scientific method and assured results have been more difficult to reach than then seemed probable, and because in both fields there was a degree of advertisement and exploitation during and immediately after the War which seemed to me gravely reprehensible. But no one who has had the honour of knowing men like Sir Oliver Lodge, or who realizes how much patient and legitimate research has actually been done, will dismiss such subjects with a sneer.

If I have not spoken earlier of them and if I do not think that they have made our task of interpreting our gospel of eternal life easier, my reason has been that they seem to me to desire to prove just the type of doctrine which I have been condemning, and that (so far as I can judge) what they actually establish is not this but something widely different from it.

From the published evidence, so far as I have been able to study it, and from a considerable mass of purporting communications sent to me by correspondents, I can only say that I have never yet seen anything that appeared in any way a revelation. If there is any element of the beyond in it, that element is so deeply coloured by the minds of those to whom it comes as to be entirely unidentifiable. What one reads is the thought, ideas, and imagery of rather ill-educated human beings: the messages reflect their aspirations, the descriptions their beliefs. I have never yet read a single communication which transcended a rather commonplace imagination: and I

have seen dozens which made statements demonstrably untrue, and drew pictures of the hereafter definitely repellent. I do not wish to criticize those who believe that among all this rubbish are yet traces of genuine communications from discarnate beings: to myself the evidence for their belief seems wholly insufficient. They do not to my mind establish or even make more probable the notion that at death the individual merely moves from room to room, and in other respects survives unaltered.

What they do appear to me to corroborate is the conviction that we are far more intimately connected with one another, far less isolated and self-contained, than we usually recognize. It is becoming tolerably evident to experienced observers of bird and animal behaviour that a number of individuals acting together display an immediate sensitiveness to common impulses so that they act in complete harmony in obedience to a sort of group-mind. To speak of this as thought-transference is to suggest a type of psychological development more advanced than they appear to possess: to call it telepathy is to imply that it operates at a distance: but if such definitions are unsatisfactory, the facts that demonstrate some such sharing of experience and the consequent response of each to its fellows seem indisputable. Among mankind there is evidence of a similar *rapport* among primitive races, and we can trace its manifestations under certain conditions among ourselves. In proportion as we lay aside or transcend our self-consciousness and the individual interests which mark us off one from another, we become sensitive to regions of experience common to us and to our neighbours: in its lower stages such sensitiveness makes us aware of their unspoken desires and thoughts, in its higher it may even extend to a real unity of being, so that the group finds itself to be literally "of one heart and of one mind".

The evidence of Spiritualists seems to me to enforce such speculations. The trance involves the suppression of those individual activities which are associated with the higher centres of the brain and nervous system. There is a return to a more primitive mode of existence; and with it a recovery of the power to "sense" and interpret the unspoken feelings and knowledge of others. That these others include discarnate personalities is to me, as I have said, not yet proven: I am not hostile, but agnostic and sceptical. But from the study of evolutionary psychology and from experience I am tolerably sure that such sensitiveness—thought-transference, telepathy, mass-consciousness, or whatever name we give to its various manifestations—is at least a probable hypothesis.

You will see that I have introduced this digression mainly because it gives a starting-point for my own main contention. This is, of course, that the axiom of our bare and unitary individualism, upon which the traditional doctrines of immortality are based, is precarious

and in my judgment mistaken. The true doctrine should be expressed not in terms of survival after death, but in terms of eternal life; and eternal life involves intimate relationship, indeed in some sense union, with God and with our fellows, a union of which we can be partially conscious here and now and which, once achieved, does not pass. The possibility of such union is indicated by all those aspects of organic life which indicate that our present acute individuality is a phase to be transcended.

Do not misunderstand me. I do not want to suggest that the sensitiveness of bird or savage or medium has about it any eternal quality, or that eternal life is a reversion to a lower than individual status. Such phenomena are only important as showing that vital communion can be achieved, that we are already, and can hope to become more fully, members one of another. I do not doubt that conscious self-hood, with all that it has involved of pride and aggressiveness, of loneliness and suffering, has been a vast gain, that it marks the most important of all stages save one in the story of evolution, that it makes possible an ultimate fellowship with God and with one another otherwise unattainable. But I believe that we misconceive immortality if we see it as the unending adventure of a multitude of permanently self-contained and discrete units. That seems to me a view definitely unworthy both of our highest experience and of the teaching of our Master.

To take experience first—do you not find that men and women of to-day base their belief that physical death is not the end upon a conviction that in the love which binds them to their dead they have found and attained an abiding communion? As we learn to love, we learn to appreciate not merely certain qualities or values in our friends which are as eternal as beauty or truth or goodness, but a quality or value in their personalities. Note this contrast. We do not feel (I think) that there are in those whom we love manifestations of abstract virtues or reflections of divine attributes: no normal human being really feels that values are more enduring than the people who embody and appreciate them. Rather we feel that in such persons as living entities there is an eternal element, a θεῖόν τι, upon which the death of the body has no effect. We have ourselves entered into a union with them which nothing can alter or annul, a union not of remembered intimacy or of acknowledged indebtedness, but of organic and indissoluble oneness, a union in which we and they have together experienced eternity, a union in and with God.

This seems particularly the experience which the more highly-developed among us attain when faced with bereavement. So long as the beloved is with us in the flesh a certain element of possessiveness infects the purity of our relations with them: we cannot value them solely for themselves, but partly also for their effect upon us:

a subtle egoism enters into our joy in them. Physical death, when once we have overcome the sheer sense of loss with all its yearning and regret, assures us of their permanence: we realize that in them something of the divine eternity finds expression, that they are an abiding element in the changeless perfection, a living cell, so to speak, in the body of God Himself. Words make such an experience seem commonplace and crude: it is, I believe, as vivid, as compelling, as assured, as the mystic's apprehension of cosmic unity, or the disciple's knowledge of the existence of deity. Describe it as an act of faith, dismiss it as a pious illusion, analyse it as a wish-fulfilment: it still remains an unshaken conviction.

No doubt to reach such a conviction two conditions are necessary. There must be belief in and some experience of God, as Jesus revealed Him, of God as Father, as Love, of God Who would not be God if all our dim gropings and unfulfilled aspirations were "a striving and a striving and an ending in nothing". And there must be a transcending of selfish interests; so long as our affection and our grief are self-centred, so long as we regard others as ministering to our own satisfaction and fulfilment, we cannot apprehend their eternity; for exploitation is the enemy of enjoyment, and we only have what we lay down.

So it is, I surmise, with our own immortality. Like any other reward, the attainment of it involves a paradox; we attain it as we cease to work for it, we possess it as we surrender it. While our desire is set upon our own survival, assurance of it is unattainable; for our horizon is limited by our self-regard, and selfishness can be no guarantee of permanence. It is as we forget ourselves and our own destiny, as we learn to pray with sincerity, "May my name perish, so Thy Kingdom come", that we discover ourselves to be sharers in a timeless life, and seised of an eternal inheritance.

Many of us can verify such a claim. When this world has done its worst with us, when we have been brought face to face with the fact of imminent death, there has been an agony; for the lives of most of us are supported by reliance upon the things, the dear good things, of earth, by the surroundings of our homes, by cherished possessions, by delight in work and activities, by the physical nearness of friends and kinsfolk. All these bonds must be snapped: death comes to end them. Those of you who have passed through such an agony while your affections are strong and your powers unimpaired, will know its bitterness. Self is hard to transcend; and self-surrender, though we speak glibly of it, is no light oblation. But when all is gone and the self is stripped stark to face death alone, then in the moment of annihilation comes the moment of discovery. To surrender the temporal is to attain the eternal: God remains, and in God all things exist, all things are yours—to enjoy though no longer to acquire or exploit or monopolize.

I have said before now that to me the only Church that really matters is the community of those who have thus passed beyond death, the community of those who have discovered the eternal. It is in this sense and in this sense alone that the belief in immortality seems to me a cardinal tenet of Christianity. I know that the members of such a Church differ enormously in profession and practice, in creed and philosophy: the experience that they have shared may be given very various intellectual interpretation: they are united not by dogma or institution but by the quality of their personalities, by the tone and outlook of their lives. St. Paul would perhaps say of them that they are living in the heavenlies, that their life is hid with Christ in God. The anonymous writer to Diognetus has a description of the early Christians which applies to them: "they live upon earth as sojourners not as residents: every land is native to them, every land is strange". In them there is a combination of detachment and sympathy, of eager sensitiveness and yet of inward quietness—a combination common to all who have seen God and live. To be of their fellowship is to begin to live eternally.

I would not close with the appeal to our own experience; for in view of recent developments in evangelism and in theology there are signs of a perilous plunge into sheer subjectivism. For the Christian the norm is to be found not in his own wishes or convictions, nor even in what he believes that Christ has wrought in him: his criterion is the Jesus of the Gospels.

That the evidence here is difficult to estimate, none of us would deny. For my part I do not doubt that Jesus, in order to emphasize the vital need for decision and the gravity of the issues at stake, used both the language of Apocalyptic and the current eschatology. But in such parables as Dives and Lazarus or The Sheep and the Goats the purpose is in no way concerned with the revelation of the character of the future life, but with the urgency of present responsibilities. The clearest support for traditional views of survival can probably be found only in the first Gospel—that is, in the least reliable of all New Testament documents. In *Q*, in the great *Agalliasis* passage, along with the claim that all things have been delivered unto Jesus by the Father is the further claim that He only is the way, and probably the invitation to all that travail and are heavy-laden—that is, a clear intimation that man's real life depends wholly upon his relationship to God. This is, indeed, the plain teaching both of the Sermon on the Mount and of the message of the Kingdom: life, apart from God, has no abiding quality: it is mere wastage—lost and destructible. *Mark's* picture, though in places more influenced by Apocalyptic, is fundamentally similar. That God is the God of the living; that the next life is not to be regarded as a mere continuation of this one; that those who attain it will be like the angels directly concerned with God and His service—seems fairly deducible from the evidence. But of

course our understanding of Jesus in this matter cannot be determined apart from our verdict upon the value of the Fourth Gospel. For myself I cannot endorse the easy alternative—either Apocalyptic or Johannine: but this, if it means that I have no desire to expunge Apocalyptic, means also that it seems to be at least probable that the real significance of our Lord's teaching should be sought in the Fourth Evangelist's interpretation of it. "This is life eternal that they may know thee, the only true God, and Jesus Christ whom thou hast sent"; whether or no Jesus ever spoke those exact words, they are in keeping with with the whole character of His revelation, with many an utterance in the Synoptists, and with a Christ-centred philosophy.

C. E. Raven.

The founders of the great religions did not first reveal to men the hope of immortality after death; they built on a popular belief in the continued existence of the human spirit which was everywhere current, and which had been handed down from a state of savagery. In *The Fear of the Dead in Primitive Religion* (Macmillan, 10s. 6d.) Sir James G. Frazer not only goes back to primitive times, but adduces illustrations in the beliefs and practices of civilized nations which are a survival from the earliest days. In the main, however, he describes the attitude of the peoples of Africa, the South Seas, India, and China to the spirits of the dead, who are often thought to cause earthquakes and drought as well as sickness and death. These lectures are an instalment of a larger work on which the veteran scholar is engaged. It is interesting to note that once more Sir James draws largely on the work of missionaries, though perhaps the following quotation reveals his own point of view, not to say bias:

> And it cannot be denied that the champions of eternal life have entrenched themselves in a strong, if not impregnable, position; for if it is impossible to prove the immortality of the soul, it is, in the present state of our knowledge, equally impossible to disprove it. But the batteries of science have an ever longer range, and on this side they may yet make a deep breach in the frowning bastions of faith.

Dr. J. T. Addison's *Life Beyond Death in the Beliefs of Mankind* (Allen & Unwin, 8s. 6d.) is a compendium of information rather than an argument. It will serve as a useful introduction, especially with its bibliography, though we note some indispensable books are missing, notably Dr. Malinowski's.

Believers and unbelievers, Protestants and Roman Catholics, Free Churchmen and Anglicans, take part in the symposium *The Future Life* (Hopkinson, 3s. 6d.), addresses broadcast earlier in the year. From Prof. Julian Huxley to Sir Oliver Lodge, Miss Royden to Prof. Kemp Smith, the Master of the Temple to Mr. Christopher Dawson—it seems a very miscellaneous collection, but the addresses are both informing and provocative.

DOES THIS GENERATION NEED THE GOSPEL?[1]

Romans 8[1]—*There is therefore now no condemnation to them which are in Christ Jesus.*

You have heard in the Lesson[2] this morning the best that any man has yet been able to say for our holy religion. What it claims to do and to be for us men St. Paul has told you. I want only to ask you a question: does our age in truth want what our religion promises; do you, as you sit there in tolerable comfort, want it?

It is hard for some of us, unless we make a violent effort, to remember how strange for most men, how remote from the lives that they live, how empty of meaning for them, St. Paul's words are. For me, bred in a Manse, accustomed to hear the eighth chapter of *Romans* read before I could understand a word of it, for me unable to recall a time when the Spirit of adoption whereby we cry Abba Father, the groanings of the Spirit that cannot be uttered, and the earnest expectation of the creature, were the mysterious but familiar accompaniments of my new suit and the slightly sulphurous heat of country chapels, for me rich in the inheritance of the straitest sect of our religion, these words of St. Paul are the very stuff of life, life human not less than life divine. They bring back spring mornings on the Lincoln Wolds, the boisterous music of the church bells down the street, or starry nights in Westmorland, and the sight and voices of the men and women who were my life. I need no commentator to stir me, if only I may have the *Authorized Version* and the traditional headings of the chapters and the columns: *Paul commendeth his calling; God's impartial judgment; Abraham's faith imputed to him for righteousness; The advantages of justification by faith; God hath mercy upon whom He will; God hath not cast off all Israel; Paul is sorry for the Jews; Efficacy of divine grace; The Christian's hope.* To me, and I hope to you, these quaint and beautiful interpretations of the Apostle's teaching come with a charm and power that are instinct with the love and lore and piety of generations of believing men. In such words the Gospel itself becomes, so to say, incarnate, and it breaks my heart and purifies my sight by a power that I know is of God.

But, although to me salvation is in the mere hearing of the Word, what—I ask you—do St. Paul and his words mean to the dwellers in desirable building estates, where the non-existent churches are not even missed and the only lights that make bright Sunday evenings are those of the garage, the confectioner, and the tobacconist? St. Paul is exulting in being freed from a law of sin and death. Will the

[1] A Sermon preached in Mansfield College Chapel, Oxford, on Sunday morning, 12th November, 1933.

[2] *I Cor.* 15[12-32], *Rom.* 8[1-4, 35-39].

villa dwellers in Woolmer Park Estate, Surrey, exult with him? Do they even know what it is all about if you tell them? Are they anxious about this condemnation from which St. Paul has escaped? Does our age in truth want what our holy religion promises?

"The law of sin and death": what do our contemporaries think of sin and death to-day? What do they propose to do about sin and death? Many do not allow that sin exists: evil, certainly, evil in the make-up of life, evil that spoils things for us—but it is not our fault, not sin. You may rule sin out. And death? That indubitably exists, but you can do nothing about it. As long as you can, forget it, postpone it, and when you can no longer do either, clench your teeth and go through with it. There is no condemnation of sin; there is no escape from the condemnation of death. That is the answer of a great part of our generation to St. Paul. Do I exaggerate? I think not.

There is more to say. The optimists in the Church tell us that every man has somewhere a sense of sin, though for the moment he may deny it. I am not sure. It seems to me a dishonest use of words to say of many modern men that sin means anything to them as individuals. You may think they ought not to be able to live decently and lovably without it. I only submit that they do live so. Perhaps they are living on moral capital: I do not know. On the other hand, it seems clear to me that, as that part of our conscience which deals with individual sin has grown less active, another part which deals with corporate sin has grown more active.

There is with us to-day a great body of people in no sense Christian who take a serious, earnest view of life. They do not talk of sin, but they talk much of responsibility. They are burdened—I had almost said obsessed—by a sense of their responsibility for the good estate of the world. They have succeeded in implanting their conscience in the newspapers, in the wireless, in all organs of public opinion. Wherever you turn, you hear of your responsibility. I do not know how it is with you; but I am alternately frightened and nauseated by this campaign. There is no end to the number and variety of the things for which this new corporate conscience holds me responsible. I am warned of my responsibility for the state of things in Manchukuo, a place of which I had never heard till I heard of my responsibility for it. I am solemnly exhorted to be depressed by events in Germany, in China, in India, in the United States. For peoples and parts of the world where I have no influence, for conditions that I can no more affect than I can affect the climate of the moon, I am urged to shoulder my responsibility. The world is rushing, I am told, to every kind of crisis and disaster, and it is my business to stop it.

That there is some truth behind some of this talk I am the last to deny. But this ceaseless and indiscriminate lashing of the moral

whip has the effect of producing a sense of gloomy unreality. A moral crisis which began, say in 1914, and is still going on is so near to ordinary life for most of us that it is difficult to feel melodramatic about it. To be told, year after year, that you must at once do something about a world situation, when it takes you all your time to run your own affairs, merely induces a feeling of futility and inability to do anything at all. Especially on the 11th of November we are reminded of the great part of the world that labours under pangs of conscience about war and yet sees no way of escape. By the governments of the world a vast amount of moral emotion is periodically blown up: the useless collapse of it leaves the spectators cynical. The other side of this trumpeting of our responsibility is that absence of effective interest in great causes which all public-spirited people lament, that numbing feeling of the futility of organization for good purposes, that reluctance to spend and to be spent for propaganda of any sort.

The final result for the more serious people to-day is very like St. Paul's position under the old law: a sense of being involved in a hideous moral tangle which one cannot blatantly ignore, but through which one cannot see one's way. The public conscience in itself is holy and just and good; but it produces when it comes up against Disarmament, for example, the despairing cry: *When I would do good, evil is present with me. . . . O wretched man that I am! who shall deliver me from the body of this death?* Unable to bear all the responsibility which the enlightened public conscience of to-day puts on every serious-minded man of goodwill, we sink back (do we not? I do) into despairing apathy. This moral law cannot be kept; and that is the end of it. The people who began life by earnestly seeking to face their responsibilities, as they contrast their windy aspirations and their pitiful achievements, admit the charge of "hypocrites" thrown at them by the shrewd, good-natured, easy-going man of the world. Their claims that they would shoulder responsibility were a ludicrous sham; and they end in the disillusionment which abandons public causes, and which makes them content, in words which even the senile gibbering of Mr. Shaw has not emptied of all meaning, merely to cultivate their own garden.

It is one of the promises of Christ's Gospel—and it is a promise most relevant to this modern disillusionment—to free us from this condemnation under a responsibility which we cannot satisfy. We cannot by our good works save the world. We are all getting clear about that at last. Are we then doomed to idle despair? No, says the Gospel of Christ, for salvation is by faith. The world is to be saved, as the individual is saved, by faith alone. The sin and mystery of all this unintelligible world rest not on us, but on Another, on the Lamb of God that taketh away the sin of the world. The Gospel comes to call us to a life not of responsibility, but of gratitude. The

Gospel reduces public morality to its true proportions, and makes it a manageable matter. We are not concerned with results. We are concerned with decisions in our own sphere, decisions made in gratitude for the inestimable love in the redemption of the world by our Lord Jesus Christ. There is no room for disillusionment about Calvary. There is no room, then, in the life whose centre is the Cross for disillusionment and its concomitant slackness. Our duties are made real and biting because they are confined within limits in which they can be fulfilled[1].

The man in Christ Jesus, under no condemnation of responsibility for situations beyond his control, is not less active than other men. He is more active precisely because *his* motive has not been undercut by the prospect of a world which he cannot save. He has seen the means of its salvation at Calvary; and in the faith of the passion and death of the Son of God he spends and is spent for the world that His Master has redeemed. Not being concerned with results, he is not robbed gradually of a consecration that came only from a youthful generosity. The zeal for God that is not according to knowledge is a zeal that dies in the middle years by the pessimism of experience; but the zeal that is fed by His broken Body and His outpoured Blood devours us still, in an age of weariness and cynicism.

If you are inclined to be an earnest, serious-minded person and want a motive that is beyond the ravages of the course of this world's affairs, St. Paul's commendation of the Christian calling is not irrelevant or out of date.

But many of my friends to-day feel no particular need of such a motive. They are not obsessed by their responsibility for the good estate of the world. They do not take a serious, earnest view of life. They come in for much criticism for not doing so. To this criticism I confess I do not subscribe, for I find that those who lack this much-praised earnestness are not less prolific than the more serious half of society in many of the qualities most commended by our Saviour. What, then, is the approach to these people? Does the Gospel promise them anything that they need?

At first sight these people appear to need nothing, and, if you talk to them frankly, they admit it. It is indeed difficult to see why a healthy undergraduate, for instance, should in the best years of his life feel the need for much beside what this world is offering him with both hands. I see no gain for religion or decent living in pretending that what in Cambridge is technically called "a marvellous time" is not—when one is twenty years old—as near satisfaction as we shall ever get in this world. "To ride, to shoot, to tell the truth"—that good old model of life, adapted to a world of holidays in Switzerland

1 See *Life of Robert, Marquis of Salisbury,* by his daughter, I. 118-9 for a pertinent illustration from the life of a great Christian. The chapter seems to me one of the best and most moving accounts of true religion ever written.

and the Highlands, a world of dances and cars and cocktail parties and the generous friendship of the university, that is a life that recognizes no condemnation hanging over it. Do not begin by asking it to pretend that it does.

Punctually enough, in due course, the condemnation appears; and our modern Greeks, like the Greeks to whom St. Paul wrote, find with pangs of the simplest, most naïve, and most honest distress that their wonderful world and their marvellous time are eaten through and through by what the New Testament called corruption. No one of my friends has to wait long for the shadow of disease and death to fall upon the fair earthly scene. For themselves, to be sure, death is far away; but for their people, their friends, even (as the 11th of November reminds us) sometimes for their own generation, the element of corruption protrudes itself with hideous havoc. And Paradise, which seemed the complete picture, is found to be Paradise after the Fall. The course of this world's affairs is found to proceed without any reference to human desires and hopes; and it is a grey bleak day when a man discovers that. We and our parties and our friendships and our marvellous times are up against something that cares nothing for us and our like, something that grinds us out as it ground us in. The curse of corruption and death hangs over the Garden. You have known this for yourselves, perhaps, but here at least I speak what I know. It is my business to live with people precisely in those years when they find this out, when the flaming sword turns them away from the Paradise that seemed without corruption. It was, moreover, my fate to be born into a generation driven from its Paradise in a more sudden and cruel way than most; and by some undergraduate verses of that generation (with no merit, I daresay, except sincerity) I propose to remind you of the pangs of the natural man as he makes this discovery, coming, as St. Paul would express it, for the first time consciously under the condemnation of the law of death.

Under these walls and towers
  By these green water-ways,
O the good days were ours—
  The unforgotten days!

Too happy to be wise,
  When the road used to run
Under such maddening skies
  Headlong to Huntingdon!

Sunset at back of King's
  Behind the silver spire,
Talk of uncounted things
  Over a College fire.

Shimmer of gliding prows
  Where the green shade is cool,
Tea under orchard-boughs,
  Smoke rings by Byron's pool.

Strange! to think Term is here,
Life leads the same old dance
While you lie dead, my dear,
Somewhere in France.

Paradise Lost indeed; and, brethren, men round about you are losing it every day less melodramatically than in 1914 but not less certainly. "Some natural tears" they drop when they see

Paradise, so late their happy seat,
Waved over by that flaming brand, the gate
With dreadful faces thronged and fiery arms.

Some natural tears they drop; but that is all that most of them can ever do.

Is anyone prepared still to say that, *if it is true,* the good news of no condemnation under the law of death is irrelevant in the modern world? The modern world, whatever illusions it may have about the law of sin, has at least no illusion about its condemnation under the law of death; and this deliverance from the law of death is what it has set aside as simply too good to be true.

We Christians commend the Gospel of our Redeemer to other men, and to ourselves, too often for reasons that are less than the true reason; and then we wonder that neither we nor other men respond. The modern world has almost forgotten the great reasons for receiving the Gospel. Christ's religion is confused with good causes, with psychological healing, with philosophic doctrine. Many people do not want any of these things, and they have not understood what freedom from the law of death means, nor how confident is the Christian in his escape from it. There is so often a note of doubt and wistfulness, even when we Christians dare to contemplate this corruption that has eaten into the very stuff of our lives. The glorious Gospel is before us, "but some man will say": that is it. Some man—usually one's self—*will* boggle at the stupendous height of heavenly love that releases us from the condemnation of death. "Some man will say", and I thank God for St. Paul's lightning reply, "Thou fool". Do not soften the rebuke: it is good in such a cause to be rebuked with such confidence. *Now is Christ risen from the dead, and become the first-fruits of them that slept. For as in Adam all die, even so in Christ shall all be made alive.*

That, brethren, is true; and Christianity is nothing less than the truth of it. We have precisely what this present age requires: a motive of gratitude for an age of disillusioned benevolence and a resurrection from the dead for a generation that fears death so much as to pretend it is not there. Let us go even now unto the place called Calvary that we may be purged from cheap apathy and selfish disillusionment by His Blood; let us find in the fellowship of His sufferings something more worthy and more enduring than a sense of our own responsibility. Let us run with Peter and the other disciple to

the empty tomb of the third day: let us know the power of His resurrection and the life that triumphs over life and death, the life that is life indeed. We cannot, indeed, know much about this universe in which God's will has set us. We Christians cannot alter at all the firm grim framework in which we spend our years as a tale that is told. But we can know Him in Whom we have believed; and this is life eternal, to know the only true God, and Jesus Christ, Whom He has sent.

Surrounded by a host of foes,
  Stormed by a host of foes within,
Nor swift to flee, nor strong to oppose,
  Single, against hell, earth, and sin,
Single, yet undismayed I am:
I dare believe in Jesu's name.

Salvation in His name there is,
  Salvation from sin, death, and hell,
Salvation into glorious bliss,
  How great salvation, who can tell!
But all He hath for mine I claim:
I dare believe in Jesu's name.

B. L. MANNING.

JESUS AND THE PROBLEMS OF PRAYER.

FAMILIARITY with the teaching and practice of our Lord Jesus Christ in regard to prayer is common to most modern Christians, as is also the acknowledgment of His supreme authority in this and other vital aspects of the spiritual life. Yet the full fruit of our reverence for Him is apt to elude our grasp, owing to our unwillingness or inability to carry to its logical conclusion the duty of translating His recorded words into English. For that duty is not fully discharged when we have substituted English words for the Greek of the Gospels or for its Aramaic basis. There is an idiom of thought as well as of speech: and there would never have been either a body of *New Testament* teaching with its Paulinism and its Logos-doctrine, or a Christian Church with its developing theology, unless God's people had from time to time dared to reformulate in their own thought-idiom the words He had spoken to their forefathers.

The need for such reformulation is peculiarly urgent in the matter of prayer, because the speech of prayer tends to be the least elastic of all forms of human speech. A pious embargo discourages any attempt on the Christian's part to lay a reforming hand on the sanctities he was taught at his mother's knee. Such reticence, however intelligible, is nevertheless fatal to the lasting efficacy of prayer. It is so for the simple reason that, though man must "pray with the spirit", he must sooner or later learn, like Paul (*I Cor.* 14[15]), to "pray with the understanding also", or cease to pray altogether; and the understanding insists that his speech shall tally with his *own* knowledge rather than with that of his far-distant predecessors. As is well known, we are faced to-day with certain questions about prayer which do not seem to have troubled at all the minds of first-century Jews and Christians[1]. These are concerned chiefly with the reasonableness or rightness—in view of the omniscience and fatherly goodness of God—of (1) petitionary prayer in general, (2) importunate prayer, (3) intercession, and (4) prayer against being led into temptation. It may be perfectly true that there are still multitudes of earnest Christians who are not troubled by these questions: it is also true that there are multitudes who are. It is therefore futile to daff these problems aside as the tiresome invention of hair-splitting intellectuals or argumentative sceptics[2]. Nor is it sufficient to handle them with that timidity and semi-paralysis of thought which seems to beset so many investigators as soon as they have penetrated part-way towards a solution of the difficulties. Clear thinking is not of itself sufficient to produce prayer;

[1] On the need for a new rationale of prayer, cf. L. D. Weatherhead's *His Life and Ours*, 170 f.

[2] *E.g.*, Herrmann (in Hauck's *Prot. Realencyk.*, vi. 386) quite unwarrantably suggests that such difficulties exist only for the unbeliever, and are for him irremovable.

but it is for a growing number of persons an indispensable condition of their ability to pray with confidence and success.

The reason why these problems trouble us, whereas they did not trouble the Christians of *New Testament* times, lies in the fact that in three respects their views differ from ours.

1. Their sacred literature, the *Old Testament,* was (not indeed consistently dominated, but) deeply permeated by the belief that God, being almighty, was the sole cause of all that happened, and was therefore in a mysterious way—which somehow left the responsibility of man still standing—causally behind not only goodness and happiness, but also (though perhaps not quite in the same way) behind evil conduct and calamity. Belief in the Divine Almightiness naturally took sometimes the form of a conviction that the Scriptures He had inspired "must be fulfilled". It can be demonstrated that this monarchical or scriptural determinism was a customary ingredient in the Jewish world-view. It is well represented in the *Old Testament* (*e.g.,* the hardening of Pharaoh's heart); it appears unmistakably in the primitive Church (*Acts* 2^{23}, 4^{27f}), was taken for granted by Paul—the first to show any awareness of its difficulties (*Rom.* 9, *etc.*), pervades the fourth Gospel (*Jn.* $6^{37a, 44, 65}$, 8^{47}, 10^{26}, 12^{37-40}, 13^{18}, 15^{25}, 17^{12}, *etc.*), and was the foundation-stone of the influential theologies of Augustine and of the seventeenth-century Reformers. To quote sayings from these authorities presupposing human responsibility and freedom-of-choice does not prove that they did not believe in the sole causality of God, but only that they either were unaware of its inconsistency with genuine human responsibility, or were desirous of retaining it despite the inconsistency. *We* find it impossible to be as tolerant of the inconsistency as they were; but that is neither here nor there. Now the Gospels quite clearly represent Jesus Himself as up to a point accepting, and using the language of, this deterministic habit of thought. Thus in both the Marcan (14^{49}) and the Matthaean (26^{54}) accounts of His arrest, He distinctly says that the arrest takes place in order that the Scriptures may be fulfilled. He describes the Pharisees as plants which His heavenly Father had not planted (*Mt.* 15^{13}). He is thankful because God had seen fit to hide certain things from the wise and clever, and to reveal them to children (*Lk.* 10^{21} = *Mt.* 11^{25f}, *Q*). When He says that not a sparrow "will fall to the ground without your Father" (*Mt.* 10^{29}, certain variants reading "without the counsel [will, plan] of your Father": *Lk.* 12^{6} otherwise), the same thought of the all-embracing initiative of God is in the background. Possibly enough it displeases and perplexes us that our Saviour seems to have lent His sanction to this mode of speech: but our first duty is to ascertain by impartial enquiry what He actually did, rather than to assume that He must have thought and spoken as we, His modern followers, would prefer Him to have thought and spoken.

2. Modern science has revealed to man the fact that, over a wide area, God acts through the medium of a system of regular processes or "Laws of Nature". Before this fact was clearly seen (*i.e.*, throughout Bible-times), every natural event, being a true "act of God", was regarded as the result of a personal, deliberate, *ad hoc* choice or decision on His part. Nothing being known of automatic laws, the only alternative would have been to have denied the Divine origin of natural events altogether. Here again, it is clear that Jesus associated Himself with the men of His time. The passage about the fallen sparrow is a case in point, as is also His allusion to God lifting His sun on good and evil men, and raining down on righteous and unrighteous alike (*Mt.* 5[45]). The Christian of to-day, however, has no option but to recognize God's laws of nature, *i.e.*, His uniform methods of procedure, which, just because they are uniform, appear to be automatic and impersonal in character. Concerning these natural laws, it may be observed:—

(a) that there is no recognition of them, *as laws*, anywhere in the Scriptures:

(b) that they are concerned, not only with physical, but also with psychological, happenings (*e.g.*, force of habit, *etc.*):

(c) that, though themselves unbreakable, they do not shut us up in a cast-iron system of causal nexus, for the free-will of man can manipulate them in countless ways, intercepting one with another, and so manifesting genuine human "conduct" (in the widest sense):

(d) neither, of course, do they exhaust the area of *Divine* control. God is not only the God of Nature; He is also the God of Grace. Just as, notwithstanding Nature's laws, *we* can enter into true personal relations with one another, using the causal mechanisms of mind and body for the purpose, so God our Father, notwithstanding the iron machinery of His universe, enters into personal fellowship with us, ever making that machinery a sacramental vehicle for His own loving approach.

(e) In a completely pre-determined universe, whether of the Calvinistic or of the modern-scientific pattern, there would be no place for prayer. The old saying that every man is a Calvinist when he prays is untrue; for how could a man's prayer be real if God had, as Calvin claimed, unchangeably predestined his future? The argument used by some moderns that prayer is useless in a world governed by natural law errs by ignoring either the free-will of man or the rightful limits of prayer's province. On the other hand, just as it is a mistake to suppose that natural laws are a disproof of miracles, it is also a mistake to suppose that personal freedom in God and man necessitates or even makes probable the occurrence of miracles, par-

ticularly in response to prayer[1]. Even supposing the excellence of the evidence for a so-called miraculous physical occurrence to outweigh both the inherent improbability and the likelihood of a pious invention or exaggeration, it would still be impossible to show that the event was a special intervention of God rather than an instance of the operation of one of His many imperfectly-known natural laws.

3. The third ground of difficulty lies in the customary language of prayer. As was remarked above, the race is temperamentally conservative as regards its prayer-language; and it is only slowly that traditional expressions can be brought into line with purified faith. Not that there is any imperative call for rigid consistency: some latitude is needful here, as in devotional poetry, since nowhere is "the sad incompetence of human speech" more clearly felt than when we handle the things of God. Nevertheless, there is always a need that the forms of prayer should be adjusted to the beliefs of the worshipper; and each age—we might almost say each individual—must judge for itself when and what action is called for. So it comes about that Christians may feel to-day the duty of discarding any expression in prayer—however venerable—which is incompatible with what they seriously believe and consciously hold regarding the nature of God, notwithstanding the fact that Jesus, in the special circumstances of His earthly mission, seems to have been willing to adopt customarily the language current in His time as a vehicle for communion with God. He evidently did not consider a drastic reform of traditional Jewish prayer-language as coming within the ambit of His life-work on earth. This prayer-language, while embodying the ripest fruit of the nation's religious insight, had its roots in primitive Yahwism. It was born in an age when Yahweh was regarded as good indeed and mighty, but as needing at times (like a human protector) to be informed and persuaded. We need remember only that a veritable piece of *Old Testament* polytheism (*Micah* 7^{18}) survives even in a modern Christian hymn ("Who is a pardoning God like Thee?"), in order to realize how prone religious folk are to retain outgrown theologies in their devotional speech. The use of the words "We beseech Thee to hear us, O Lord", as a prayer to One who we profess to believe is more ready to hear than we are to pray, is another glaring illustration of the same tendency. We are not called on to go into the reasons why Jesus was apparently willing to use the customary prayer-language of His race and age: it is sufficient for us to be aware of our own duty to expose clearly, if not in practice rigidly to avoid, all serious discrepancies between the beliefs we profess and the prayers we offer.

[1] Such is rather the presupposition behind Dr. Cairns's argument in *The Faith That Rebels*.

With these observations in mind, let us turn to our specific problems.

1. *Petition in general.* If God knows what we need before we ask Him, and, like a father, is willing to bestow it (*Mt.* 6^{32}, 7^{9-11} = *Lk.* 12^{30}, 11^{11-13}), what is the sense of addressing petitions to Him at all? Petition normally implies some limitation in either the knowledge or the willingness of the giver, other than what the mere unreadiness of the recipient necessitates. It is therefore reasonable enough if one is praying to a Deity such as the ancient Hebrews thought Yahweh to be[1]: but what place has it if one is praying to an omniscient and all-good Father? The first thing to observe in reply is that there are certain Divine blessings for which Jesus never bids men to pray. These are things like sunshine and rain, which come whether prayed for or not, irrespective of human desire, desert (*Mt.* 5^{45}), or co-operation. No support for the practice of praying about the weather can be derived from His teaching. The things for which He bids men pray are gifts dependent in part on man's co-operation—daily bread, health, forgiveness, communion, help against temptation, and so forth. These things, though God knows we need them, and longs to give them to us, He cannot give unless we desire to receive them and are willing and able to fulfil the other conditions of receiving them. That being so, the one intelligible purpose of petitionary prayer is to effect, by means of communion with God, the needful self-preparedness and so make it possible for God to bestow what we desire. Clement of Alexandria brings out this fact by means of a helpful illustration:

> As men at sea, attached at the stretch to an anchor, tug indeed at the anchor, but do not draw it towards them, but rather draw themselves to the anchor, so those who live the (truly) "Gnostic" life, drawing (as they think) God towards themselves, without knowing it are themselves brought nearer to God[2].

The only sort of human petition that can fitly serve as an illustration of prayer is that unusual sort which might be addressed to a doctor by a refractory patient, who, having come to his senses, expresses his willingness to receive, and co-operate in, the treatment which the doctor desires and has been waiting to begin. The point is a quite simple one, and has been observed by several modern writers[3]. Yet—to judge from the prayers we hear Christian folk utter and still more the hymns they are willing to sing—one would gather that the real

1 Cf. Rabbi Isaac, quoted in *Jewish Encyc.* x. 169a: "as the pitchfork changes the position of the wheat so the prayer changes the disposition of God from wrath to mercy".

2 *Stromateis* IV. xxiii. 152.

3 Cf. E. R. Bernard in H. *D.B.*, iv. 40a. 43ab (quoting Trench); T. K. Cheyne in *Encyc. Bib.*, 3830; Lesser quoted in *Jewish Encyc.*, x. 169a; Plummer in H. *D.C.G.*, ii. 392a; Marett in *Encyc. Brit.* (11th ed.), xxii. 258a ("prayer . . . ceases to have logical need for the petitionary form"); D'Arcy in H. *E.R.E.*, x. 172b (top); S. H. Mellone in *Hibb. Journ. Oct.*, 1918, 43.

truth of the matter had hardly so much as dawned upon them. Jesus, it is true, did not discard the customary forms of Jewish petitionary prayer: but it is surely a mistake to infer, as some do[1], that these forms will be able, despite all movements of the human mind and all changes in human religious thought, to satisfy the devotional needs of His followers throughout an indefinite future.

2. *Importunity.* How comes it that, on the one hand, Jesus discountenances "vain repetitions" and "much speaking", on the ground that our Father knows what we need before we ask Him (*Mt.* $6^{7f, 32}$, *Lk.* 12^{30}), and, on the other, finds it necessary Himself to spend long hours and even whole nights in prayer (*Mk.* 1^{35}, 6^{46}, *Lk.* 5^{16}, 6^{12}, 9^{28f}; and cf. the agony in Gethsemane), and speaks parables encouraging His followers to pray with importunity (*Lk.* 11^{5-8}, 18^{1-8})? What good father needs to be agonizingly and insistently besought by his child to bestow the needed gift? The discrepancy is so serious that some expositors deny, notwithstanding the evidence, that Jesus sanctioned importunity at all. Others virtually give up the puzzle[2]. The fact is that our Lord's parabolic pictures usually illustrate one truth at a time; and His picture of a father giving his son a loaf or an egg, while it illustrates aptly the wealth and generosity of God, illustrates only to a minor degree the receptivity of man. Remembering that petitionary prayer is essentially man's preparation of himself, through intercourse with God, to receive, we can readily see that this self-preparation may sometimes be a task of exceeding difficulty. The difficulty arises from the rigour and complexity of those psychological laws under which we live. In order to manipulate these as we desire, more than the mere wish to do so is necessary. Search, self-discipline, effort, and the Divine help are called for, often over a long period and to a severe degree. Hence the need of importunity. It is represented in the Scriptures as the repeated presentation of urgent requests to God (since men were then still thinking and speaking of Him in the ways described above). Even in this sense, it has, when honestly persisted in, often been of immeasurable value, since inadequate beliefs, while they handicap, by no means destroy, true devotion. Importunate petition rarely forms the whole of a man's prayer; and true communion with God progressively both purifies his desires and renders his beliefs less inadequate. Nevertheless we to-day have to recognize that importunity is really that prolonged communion with

[1] *E.g.*, E. R. Bevan, in *Concernng Prayer* (194-200), insists that petition is of its essence, and that to discard it is to find oneself "in the questionable position of being superior to Christ". *Cf.* also L. Hodgson in *op. cit.*, 217.

[2] E. R. Bevan, in *Concerning Prayer* (204 f.), understands importunity as prayer about specially painful issues: but why should mere painfulness necessitate importunate petitioning, if, as Dr. Bevan says, there is no Divine unwillingness to be overcome? Cf. the curious words of Edersheim (*Jesus the Messiah*, ii. 285): " . . . it is not, that insistence in prayer is the cause of its answer, but that the certainty of that which is asked for should lead to continuance in prayer, even when all around seems to forbid the hope of answer".

God which alone can crown with success the painful self-discipline of man, and so make it possible for God to give what all along He has been anxious to give.

3. *Intercession* means the endeavour to inform (if necessary) a powerful person of someone's special need, and (in any case) to persuade him to use his power to help and benefit that someone. So Moses had interceded with Yahweh when the latter was angered at Israel's apostasy (*Exod.* $32^{9\text{-}14,\ 30\text{-}32}$, *Deut.* $9^{19\text{-}29}$; cf. *Jerem.* 15f). Clearly some incompleteness of forgiving benevolence on Yahweh's part is here implied, though this is not, of course, regarded as in any way impairing His righteousness. But now that we see God's benevolence to be perfect, why intercede? Yet intercessory prayer is undoubtedly encouraged in the Gospels (see, *e.g.*, *Lk.* 6^{28} = *Mt.* 5^{44}, *Lk.* 10^{2} = *Mt.* 9^{37f}, *Mk.* 7^{34}, 9^{29}, 10^{16}, *Lk.* 22^{32}, 23^{34}). What can be its *raison d'être?* This: just as petitionary prayer really means making the reception of God's blessing possible by preparing oneself with His help to receive it, so intercession, rightly understood, really means making oneself desirous and ready to be God's instrument for the bestowal of some blessing on another. We may mediate God's blessing to others by our example, our influence, our love, our words, our service, and (telepathically) our thoughts. Intercession is that communion with God which fits us for doing this work of mediation effectively. Normally it is followed up by some practical effort—so Jesus sends forth His missionaries immediately after urging that prayer should be made for more workmen to be sent out into God's harvest. Once again, the truth of the matter is clear and simple; yet some writers—perhaps out of deference to the letter of Scripture—seem to find extraordinary difficulty in being satisfied with it[1]. If the theory of telepathy appears to rob successful intercession of its Divine element, let us remember that to learn something fresh about God's ways of working is not to exclude God further from His world. To suppose that it is so is to commit over again the antiquated error of opposing science in the interests of religion.

4. The "Lord's Prayer" prescribes a daily *petition that God will not lead us into "temptation"*. Similar instruction is given by Jesus in Gethsemane (*Mk.* 14^{38} and parallels; *Lk.* 22^{40}), and analogous requests are enjoined elsewhere (*Mt.* 24^{20}, *Lk.* 21^{36}). Jesus' own Gethsemane-petitions are apparently examples of prayer of this kind. It is important to remember that πειρασμὸς does not quite mean what we normally mean by "temptation" (*i.e.*, an inducement or inclination to do wrong): it means affliction, regarded particularly as a condition which puts us to the test, and shows what sort of stuff we are made of. Our word "trial" better expresses the meaning, except that we normally forget the notion of testing which it really includes. This

[1] Cf., *e.g.*, L. Hodgson in *Concerning Prayer*, 215-230.

explanation, however, does not clear up the question as to why we should ask a perfect God not to lead us into trial. The difficulty has often been felt, and many attempts have been made to get over it by wording the petition differently. Marcion preferred: "Do not suffer us to be led into temptation"; and Cyprian and Augustine were prepared to follow the arch-heretic's example in this respect. Jerome glosses: "Lead us not into temptation which we are not able to bear". A veteran Christian I knew used to insert an entirely unauthorized comma: "Lead us, not into temptation, but . . . . ", *etc.* Another modern writer explains that by this petition Jesus "reminds us that the hour of temptation is always a dangerous hour[1]"—which, however true, of course explains nothing. The key to the puzzle lies in a frank recognition that Jesus was content to use the customary phraseology of the day, which, as has been explained, presupposed the sole causality of God. That affliction, even when occasioned by the iniquity of others, could be thought of as in some sense "sent" by God is a frequently attested Jewish belief (cf. *Ex.* 4^{21}, *etc.*, *I Sam.* 2^{25}, 26^{19}, *II Sam.* 24^{1}, *II Cor.* 12^{7} [ἐδόθη, *i.e.*, by God], *Rev.* $13^{7, 15}$, *John* 19^{11})[2]. This belief—tenable by modern Christians only with drastic qualifications—explains, as nothing else can, the request that God will not lead us into trial. We to-day, remembering the reason that Jesus gave for the prayer, *viz.*, that, though the spirit may be willing, the flesh is weak, shall naturally want to cast the prayer itself into other terms. For its essence is that we are conscious of not being strong enough of ourselves to endure severe trial, such as we know may, by the changefulness of human affairs, at any time befall us, and that, as we yearn to be able to stand any test, we bring our yearning before God in order that He may arm us against every emergency with His own invincible power.

Some readers of this article may find its thoughts "ancient history". Even so, they will probably agree that much needs yet to be done to secure tolerable conformity with the truths it endeavours to express, in the customary language of public and private Christian prayer. To others our discussion may seem to lie open to the graver objection of presuming to correct our Lord's teaching. The divergence of view at this point is too important to be handled in a closing paragraph. I would plead only that it seems to me that we render higher honour to our Lord when we interpret His recorded words to

1 J. C. Lambert in H. *D.C.G.*, ii. 62f.

2 I submit for consideration whether the custom of employing such current conceptions may not be the real explanation of another long-standing difficulty—the cry of dereliction from the Cross. It is unthinkable that God had really deserted Jesus when on the Cross, and still more that, if He had done so, Jesus would not know the reason and would need to ask "Why . . . ?". May not the explanation be simply that in a moment of extreme anguish our Lord, in giving utterance to His grief, spontaneously used the sacred scriptural language with which He was so familiar?

ourselves with the aid of all the light that reverent thought and reasoning can give us (so obeying His own injunction that "those who have ears to listen with should listen"), than when out of deference to Him we persuade ourselves, by means either of forced exegesis or of barefaced evasion, that, when He was living on earth under the limitations which true Incarnation must have imposed, He uttered no word, entertained no belief, but such as we can to-day make our own without qualification. For this latter process simply means pretending to fight for the infallibility of Jesus, when we are really all the time presupposing, and depending upon, our own. A wiser discipleship, it seems to me, would bid us use the courage, the love for truth, and the trust in God's leading, which our Lord has imparted to us, and to do so, not only when we are dealing with our fellow-men, but also when we hearken to His word. And of what part of His teaching is it more urgently necessary that we should make the fullest possible use than of that which deals with the very foundations of personal religion—the ever-indispensable office of prayer?

C. J. Cadoux.

CARDINAL NEWMAN.

THE centenary of the Oxford Movement may well have suggested to us a re-reading of Newman's *Apologia pro vita sua*. We owe this beautiful and noble book to the honest rudeness of Charles Kingsley, and we are told that while Newman was writing it he was "constantly in tears, and constantly crying out with distress". The book was finished in seven weeks, and every page of it gives evidence of an imaginative style, an intellectual excellence, entirely beyond the reach of the two celebrated confederates of his Oxford years.

Our attitude to conventional religion is so altered from what it was in the nineteenth century that it has become difficult to interest ourselves in these far-off canonical wrangles. Indeed, for many of us it is only possible to approach them through Newman's transparent art. There is, however, something besides the high literary standard of his writing to reward us. Newman's mind resembles a sharpened willow wand in the hand of a religious diviner which is forever revealing living water under the holy ground of his cloistered garth. He seems to have no professional prudence, and at a moment's notice his errant intellect will be occupied with those primary speculations of philosophy that have a relevance for all men and all women.

How did it come about that he made his desperate leap in the dark? Perhaps it was the extreme sensibility of his nature that drove him, when confronted by the facts of strong life, to take refuge in medieval dreams. His upbringing and education encouraged him to accept the fundamental beliefs upon which Christianity is based, and with these beliefs left unquestioned he was able to allow his sincere casuistries to play freely upon the intricate fabric of book-theology. Two quotations should suffice to indicate the kind of premisses upon which he erected the fair vatican of his mind.

> Revealed religion furnishes facts to other sciences, which these sciences left to themselves would never reach. Thus, in the science of history, the preservation of our race in Noah's ark is an historical fact, which history never would arrive at without revelation.
>
> That there had been already great miracles, as those of Scripture, as the Resurrection, was a fact establishing the principle that the laws of nature had sometimes been suspended by the Divine Author.

When due allowance has been made for such large claims, we are at liberty to take unqualified delight in his swift perceptions, in his dangerous thoughts that do not hesitate when occasion offers to glance backwards and forwards over the abyss as swallows might dart over a no-bottom pond filled with slippery vital eels and ugly-mouthed pike. As Thomas Aquinas did, as Pascal did, Newman exercised his faculties to find credible justifications for the superstitions of faith. In undertaking such a task it was inevitable that an intellect as keen and as sincere as his should constantly be aware of

"the dreadfull plausibility of scepticism". It was his comprehension of this that rendered him, even after Father Dominic had received him into the Catholic Church, uncomfortable to conventional orthodoxy. He was a man of genius who could never be relied upon to comb or curb his damaging speculations. For Newman there were "two only absolute and luminously self-evident beings, myself and my creator". His soul belonged to God, but his mind, though dedicated to the cause of his adoption, was in some indefinable way free until the day of his death, the mind of an atheist, the mind of an angel!

Newman continually forgot his obligation to ecclesiastical discretion, and with terrifying loops swooped from the gates of heaven to the gates of hell. An inner conviction led him to be more certain of the existence of God "than that I have hands or feet", though to his reason the accredited assumption remained unapparent.

> Of all points of faith, the being of God is to my apprehension encompassed with most difficulty. . . . I try to put grounds for certainty into logical shape. I find a difficulty in doing so in mood and figure to my satisfaction;

and again,

> were it not for His voice speaking so clearly in my conscience and my heart, I should be an atheist, or a pantheist, or a polytheist.

When the theologic soundness of one of his essays was impugned at Rome he is said to have remarked, "Hannibal's elephants could never learn the goose-step". Again and again he broke bounds, relying on his inspiration rather than upon dogma. There is often something prophetic about his conception of the human case, though it remained beyond the power of his poetic vision to take away the winter of his desolation.

> If I looked into a mirror, and did not see my face, I should have the sort of feeling which already comes to me, when I look into this living busy world, and see no reflexion of its creator. . . . The greatness and littleness of man, his far-reaching aims, his short duration; the curtain hung over his futurity . . . the tokens so faint and broken of a superintending design . . . all this is a vision to dizzy and appal and inflicts upon the mind the sense of a profound mystery which is absolutely beyond human solution.

Newman's own response to the mystery was to see each manifestation of the visible world in the form of a parable. He was a man in love with the invisible and to him the whispers of mystical feeling were far more audible than the cries of a jay.

> Natural phenomena are both types and the instruments of real things unseen. . . Certitude is a reflex action; it is to know that one knows.

But he was not content to let the matter rest there. Throughout his life he applied his edged mind to presenting his personal spiritual realizations in forms of persuasive and exact argument.

To him the presence of pain and cruelty, the mystery of evil, could be explained in only one way. The human race "is out of joint with the purposes of its creator . . . is implicated in some terrible aboriginal calamity". The existence of the Catholic Church is God's method of retaining in the world "a knowledge of Himself" and its infallibility is happily adapted as a working instrument for the throwing back of "the immense energy of the aggressive, capricious, untrustworthy intellect". The caprice and energy of Newman's own thought were certainly rash and thorough enough. In an early sermon he wrote:

> I do not shrink from uttering my firm conviction that it would be a gain to the country were it vastly more superstitious, more bigoted, more gloomy, more fierce in its religion than at present it shows itself to be.

As a kind of preamble of the formal credentials of the Catholic Church he pronounced:

> The Catholic Church holds it better for the sun and moon to drop from heaven, for the earth to fail, and for all the many millions on it to die of starvation in extremest agony, as far as temporal affliction goes, than that one soul, I will not say, should be lost, but should commit one single venial sin, should tell one wilful untruth, or should steal one poor farthing without excuse.

Would it be possible to illustrate better the peril of sacerdotal thought when even a man like Newman feels in no way abashed by such "extremities". What wild frenzy is this to endeavour to superimpose upon life, upon life intractable as a thick-necked zebra, the bit and bridle of dogmas? What has religion, that state of wonder and gratitude before life, to do with these inhibitory provisions of civilization? Surely there is some justice in the exclamation of Lucretius: *Tantum religio potuit suadere malorum.*

The Christian Churches have enjoyed the monopoly of Western thought for two thousand years, and throughout this period they have had at their service the best minds of each age, and yet even so it is not easy to give credence to their anthropocentric explanation of life. The riot of the universe, with its star streams and star clouds, with its unpredictable electrons and quivering wave-groups capable of aggregating into forms of vegetable life, animal life, bird life, fish life, insect life, microbe life, as conspicuous for ferocity as for brevity: life living upon life, the cow destroyed by the lion, the lettuce by the cow—and this tumultuous torrent of sap and blood under the spell of hate and desire existing apparently at hazard, disorder rising out of order, discipline out of rebellion; heartlessness here, compassion there, intermixed at random, all at odds, all rushing forward into an unknown future pell-mell, does not suggest that a cosmogony too closely identified with man's wishes is likely to approximate to the real metaphysical solution. Newman's mind, obsessed by his preconception as to the truth of Catholic philosophy, nervously reluctd

from the notion of a world unprotected by Christian revelation, unprotected by the "pre-eminent and prodigious power" of Catholicism. We do not wonder that as a young man holding such views he could not bear to look at the tricolour on the poop of a French vessel in the harbour of Algiers. It was the past that he loved. He wished antiquity to be constituted as the final arbiter, and it was perhaps because he appreciated the weakness of such an attitude that he came to have "fierce thoughts against liberals". "Bees, by the instinct of nature, do love their hives, and birds their nests", and even monastery doves, for all their pink feet, will show aggression. It never seemed to have occurred to him that it might well be through the very "pride of reason" he so much hated that happiness might be brought to the earth, society be adjusted more equably, sickness to a large measure eliminated, and the barbarous iniquity of war ended. It is impossible not to regret his bias. He manfully tilted against the forces of evil, but he was shackled from the first with holy fetters. He endeavoured desperately to find logical cogency for his faith, never suspecting that viewed from a wider angle there was, under the shadow of eternity, small difference between his painful solutions; the real contest between cruelty and generosity, between good and evil, lying far below his doctrinal conundrums.

Perhaps to Englishmen it is his repudiation of the Anglican Communion that rouses most interest. He describes how he was first haunted by the suspicion that the Anglican Order was a mere "national institution", and that the Church of Rome, with all its "dominant errors", was, in fact, the "One Fold of Christ". "He who has seen a ghost cannot be as if he had never seen it". The results of the publication of Tract 90, when his name

> had been posted up by the Marshal on the buttery-hatch of every College of my University, after the manner of discontinued pastry-cooks

sent him into retirement at Littlemore, where for several years he reconsidered his position.

> Anyhow, no harm could come of bending the crooked stick the other way; in the process of straightening it, it was impossible to break it.

Alas! the Anglican crozier snapped.

> I cannot tell how soon there came on me but very soon—an extreme astonishment that I had ever imagined it to be a portion of the Catholic Church. . . . When I looked back upon the poor Anglican Church, for which I had laboured so hard, and upon all that appertained to it, and thought of our various attempts to dress it up doctrinally and esthetically, it seemed to me the veriest nonentities . . . it may be a great creation, though it be not divine, and this is how I judge it . . . and as to its possession of an Episcopal succession from the time of the Apostles, well, it may have it, and, if the Holy See so decide, I will believe it, as being the decision of a higher judgement than my own.

Cardinal Newman takes his place in literature as the last lucid defender of the romantic obscurantism of the Middle Ages. To the end of his life he used his genius to bring into subjection the "wild living thought of man". A Christian, he once declared, must always remain "a mystery" to the world. I know of few figures in history who warrant this utterance more than does he himself, "this creature of emotion and memory" who so eminently united in his lovable and luminous being the attributes of the subtle Schoolman with the simplicity and the passionate sincerity of the true saint.

LLEWELYN POWYS.

Many books have been written on Newman during the Centenary celebrations of the Oxford Movement. Here are two more, each written from a viewpoint altogether different from that of Mr. Powys in the article above. Mr. J. Elliot Ross's *John Henry Newman* (Allen & Unwin, 7s. 6d.) is the work of an American Roman Catholic who finds Newman's loyalty to his friends one of his outstanding qualities. He points out that Newman's career failed in five projects, all of which succeeded after his death : they are the attempts to "Catholicize" the Church of England, to issue a new English translation of the Scriptures, and to establish a Catholic University in Ireland, a Catholic centre at Oxford, and a liberal Catholic magazine. Father Henry Tristram has the advantage of writing from the Oratory, and he has chosen a novel method of telling of *Newman and His Friends* (Lane, 6s.). After an excursus on dedications, he chats about the men whom Newman honoured by the dedication of a book, some of them famous, some now forgotten. The result is a book as delicate and delightful as some of the dedications themselves.

MIRACLES AND THE SUPERNATURAL: A MODERN VIEW.

I. Miracles in General.

Christian thought on the subject of Miracles has changed much during the last century. A hundred years ago, and less, it was usual to make the truth of Christianity depend on the miracles that accompanied its introduction into the world. So late as about 1865 Canon Mozley, in his Bampton Lectures, represented the miracles of Jesus as the main ground for belief in the Incarnation. At the present time it is widely doubted, even by Christian teachers, whether some, or even any, of the alleged miracles actually occurred. And, even if they did occur, the argument from miracles to truth is felt to involve a *non sequitur*. The power to work miracles, if it exists, is no proof that the worker speaks only Divine and infallible truth. The two things are in different orders, and one has very little bearing on the other. The "truth" of Christianity is truth of *value* rather than of mere non-moral fact. If the miracles are accepted, this is usually because we believe in Christ on other grounds, such as the wonder and worth of his character. Christianity carries the miracles, rather than the miracles carrying Christianity.

The main cause of this change is the advance in scientific knowledge, and the belief, which has become almost universal, that things have come to be what they are through a process of evolution, and not through direct and immediate creation. Science convinces us that the world is a realm of Natural Law, where events occur in orderly sequence from cause to effect; not a scene of capricious happenings. Moreover, the extension of scientific methods to history, including the history of Biblical documents, has involved examination of the evidence on which belief in the events recorded rests. It is seen that the evidence is often weak, especially in the case of miraculous occurrences. Apart from the philosophical question whether miracles *could* happen, there are serious historical grounds for doubting whether many of them *did* happen as recorded.

Some people, especially if their knowledge of science is only second-hand, imagine that a scientific view of the world, with its acceptance of causation, drives us to complete determinism—to the belief that the real world is a closed system, in which all that exists is irrevocably fixed and determined by what has happened in the past. I will not spend much time in trying to refute this, because I believe the idea is not now held by most genuinely scientific people. I will only say that the belief, if logically driven home, is fatal not only to Christianity but to any religious view of the world, and indeed to

all morality. If I could not possibly be other than I am, there is no sense in regretting that I am not a better man, or in striving to alter either myself or the world. Rigid determinism cuts away the root of all striving after progress. It involves the idea that if there is to be progress there will be—if not, there will not—in spite of anything we say or do.

But further—and this is not so evident—complete determinism puts an end to science as well as to morality. It must apply to *ideas,* as well as to things and events. If all my ideas, true and false alike, are precisely determined by what has happened in the past, there is no sense in trying to alter them. The distinction between truth and error vanishes, and with this goes science, which is the pursuit of truth. For my present purpose, however, it is enough to argue that absolute determinism leaves no scope or function for religion. A religious view of the world rests on belief in a *Divine Purpose,* which we may or may not make our own. Religion, in its higher forms at least, is nothing else but to seek to know and do what we call "the will of God"; and if that phrase has no meaning then religion cannot stand. If we recognize that there is evil in ourselves and in the world, if we are resolved to avoid it and to seek after the good, then we are not complete determinists.

There is, indeed, one part of Nature in which it may well seem that determinism rules—that of the inorganic world of what we call "dead" matter. The simplest evidence of this is that in that sphere we can more or less accurately predict what will happen. The stars and planets and comets in their courses obey the law of gravitation, and their position at any future date can be foretold, with an accuracy that depends on a knowledge of their past movements. Similarly with the ocean tides, and in increasing measure with storms and floods. It is possible that even earthquakes may become to some extent predictable. Yet even here there seems to be some room for doubt. We are told that when we examine the ultimate constitution of matter the behaviour of electrons is to some extent unpredictable. I cannot profess to understand this myself, and will therefore leave it with this brief mention.

When, however, we come to the domain of life, and study the behaviour of living things, it seems certain that there is a measure of freedom. Bergson has powerfully shown that in this sphere evolution is *creative,* in the sense that the life impulse tends to break out in new ways that are strictly unpredictable. "Mutations" occur, sometimes giving rise to new species, which could not have been foreseen, which no amount of knowledge of physical and chemical laws would have enabled us to foretell. General Smuts, in his great book, *Holism,* has shown that in all living things there is a tendency to integration or wholeness, so that the parts of an organism act for

the good of the whole in a way that we can only call in some sense *purposive*. Their behaviour is not lawless: physical and chemical laws are never violated, but are taken up and used by the organism for its own good and that of its offspring.

Still more abundant is the evidence of freedom when we come to consider the behaviour of conscious and intelligent beings. A "person" is most shortly defined as a being that can frame a conscious purpose—whose actions are not the necessary result of past and present conditions, but are directed (in part at least) to the future—to making real an idea in his mind of what the future is to be. An architect plans a house, expressing his idea of what it is to be by lines drawn on paper, and builders and workmen make it a reality—a reality which would not have existed if he had not first thought it out. There is no breach of law; strains and stresses all have to be taken into account, and made to contribute to the whole design. Law is not set at defiance, but is taken up and used. Law still rules; but in the case of living, and still more in that of conscious, beings, the word must be used in a wider sense than when we are dealing with inert matter. One of the "causes" that now has to be taken into account is a *purpose* in some mind—an idea that looks not only to the past but to the future.

What human "free-will" really means is that plans for the future, ideas in the minds of persons, are real elements in determining what happens. I can, by my choice of alternatives, affect in some measure the history of the world. All persons have some limited control over the destinies of humanity, and this in proportion to the greatness of their personal character. Human free-will may thus affect the history not only of humanity but of other living things, as when new varieties of plants and animals are produced by artificial selection. It may also change the course of inorganic nature, as when floods are prevented by banking and deepening rivers, or districts rendered fertile by works of irrigation.

Now, what has all this to do with Miracles? I have been trying to show that we must not rule out miracles on the ground that everything that occurs is the result of the past, so that nothing really new can ever happen. New and unpredictable events *do* happen—in the sphere of life and still more in that of conscious personality. I attach extreme importance to the division of the world about us into three categories—those of inorganic nature, of physical and instinctive life, and of conscious and intelligent life. These three orders of existence are in ascending order of value, each "higher" and more significant than the preceding one. When we look at things in this way we begin to suspect that the word "miracle" may after all be a *relative* term. Things that happen in the sphere of life look miraculous from the standpoint of inorganic nature: they can in no way be explained

or anticipated on the ground of merely physical and chemical processes. But these events from the standpoint of life are certainly not miraculous: they show the way in which living things regularly and naturally behave. So also the actions of intelligent and purposive beings look miraculous from the standpoint of ordinary physical life. The late Lord Kelvin wrote that "the simplest act of free-will is a miracle from the standpoint of purely physical nature". But it is not a miracle from the higher standpoint of personal and conscious life, for it is an event of constant experience, in accordance with the nature of intelligent beings.

Why should we draw the line here? If God exists, as an intelligent and conscious Being of infinitely higher order than ourselves, if He is a living God, intimately concerned with the welfare of His world, may He not work in ways that belong to an order of existence higher than that of our ordinary experience? Such events, if they occurred, would be miracles from our standpoint but not from His. They would not involve any "breach of law"—that is, any violation of the ultimate order of the world, any more than do our acts of free-will. Augustine wrote long ago that "miracles are not contrary to nature, but only to what is known of nature". If we knew more, and could see things from the Divine point of view, it may well be that they would not look like miracles at all.

Now perhaps we are in a position to frame a rough definition of the word Miracle. *A miracle is an event transcending the common order of the world, in which God is thought to be specially manifesting Himself.* This definition has two parts, both of which seem to be needed. A miracle must be *unusual*—out of the common order ot nature. This avoids a confusion often met with, as when it is said that common events, like the development of a flower, are miracles because we do not understand them. As there is nothing in nature that we do fully understand, this makes everything ultimately miraculous, and deprives the word of meaning. Wherever we look, at stars, or atoms, or "wireless", or processes of life and consciousness, we are brought up against insoluble mysteries. But we must not call these miracles if the word is to have significance.

Secondly, that significance must be religious. There are probably many unusual events which have little or no religious bearing: such, for example, as some of those alleged to occur at spiritualist *séances*. Setting aside those that may be due to fraud, if a medium in a state of trance has the power (whether through the agency of discarnate spirits or not) to cause objects at a distance to move, without contact, such power may usefully be called supernormal, but not miraculous. It has nothing specially to do with God, and does not affect our conception of Him—except in the general sense that all new truth throws

some light on the Divine. A miracle ought to mean an *unusual* event in which God is specially manifesting His mind and purpose.

But do such events occur, or have they ever occurred? This question brings us to the second part of our discussion.

II. Miracles in History.

Belief in the actual occurrence of strange events in history (Biblical or other) depends on evidence, and the nature of the evidence must be considered if the belief is to be well grounded. Confining attention to miracles recorded in the Bible, I am not at all satisfied with the statement often made—by critics, I think, whose knowledge of the Bible is superficial—that none of them are worthy of belief because the writers lived in a pre-scientific age, and were disposed to see miracles everywhere. If this view is sound, how is it that some of the very greatest characters, like Jeremiah and John the Baptist, have no miracles placed to their credit?

I am satisfied that the Biblical writers felt the difference between usual and unusual events. They do not seem to me to have been specially credulous, or deliberately to have falsified events in their national history. But we must recognize that our present-day standards of accurate historical statement were not in their minds at all. Their supreme interest was religion. They had a fervent faith in a personal, living, and active God, and in the working out of His purpose for and through the nation of Israel. This faith survived long periods of disillusion and depression, when God seemed to do nothing at all; and it is this faith that they are concerned to impress upon their people. All their history was thought of in relation to its supernatural background, and the miracles were only the most conspicuous instances of the constant action among them of the living God.

In the case of *Old Testament* miracles the evidence is for the most part weak, because our existing documents appear to have been written long after the events described, so that there was plenty of time for erroneous ideas to spring up and become current. But for the *New Testament* miracles in general the evidence is stronger. While in all probability our existing Gospels were not written till more than forty years after the Crucifixion, they rest upon oral tradition (and in some cases probably upon written material) which goes back to within a few years of the events. Mark is credibly reported to have embodied many of the recollections of Peter, a constant associate of Jesus. And Paul, a first-hand authority for his own life, when defending his claim to be an Apostle, writes that he worked miracles himself, and assumes that his readers will not dispute the claim (*2 Cor.* $12^{11, 12}$). Yet even in the *New Testament* the evidence varies very much in strength. For the Virgin Birth of Jesus, for instance, it is weak, while for His Resurrection it is very strong.

The Virgin Birth. If this really occurred, it would for obvious reasons have been kept secret so long as Mary lived. Paul, who is our earliest Christian writer, never mentions it, neither does *Mark,* our earliest evangelist. Probably neither of them had heard of it when he wrote. Though belief in it seems to have become current in the Church after about 70 A.D., it is not alluded to in *Acts,* nor in any of the Epistles. Still more significantly, it is omitted by the fourth evangelist, though he wrote (probably) as late as 100 A.D. It seems to me very probable that he left it out deliberately because he did not accept it. The only allusions to it are in the Infancy narratives of *Matthew* and *Luke,* and these, as is well known, cannot be made to agree in detail.

It is a great misfortune that Church leaders from early times have made the doctrine of the Divine nature of Jesus depend upon the truth of His miraculous entry into this world. How they can have done so, in face of the fact that the lofty doctrines of Paul, of *Hebrews,* and of the fourth Gospel, were reached without its aid, I have never been able to understand. Christians who still accept the Virgin Birth do so, I think, mainly on the ground that Christ was a person too great and wonderful to have come into the world by the ordinary process of generation; but this is to make facts fit our ideas, rather than to form our ideas according to the facts. We had better, like Paul, frame our doctrine of Christ without reference to His birth.

The Resurrection. While *Mark,* in the genuine part of his Gospel, does not mention it, this is because he never finished the book, or else his original ending was very early lost. The other three Gospels all lead up to it as the climax of the story of Jesus. *Acts* and nearly all the Epistles are full of it. The Gospel or "good news" of Christ rested from the first on the answer His disciples were able to give to the question of unbelieving Jews—How could a crucified criminal possibly be the Messiah? The sufficient answer was that God had vindicated the claim by raising Him from the dead. And real Christianity from that time to this has always involved belief in a living Christ.

The first preachers of Christianity most certainly believed that Jesus had risen from the dead, and that they had seen and talked with Him. Paul gives the evidence as he had received it in 1 *Cor.* 15, and very significantly adds his own testimony as having seen the living Jesus on the Damascus road. In this belief I do not see how they can have been mistaken. The essence of the Resurrection is that the personality of Jesus conquered death, and that He made Himself known to His friends as alive and active still. The Cross had not put an end to Him or to His work. In what form He rose we may be in doubt. Personally, I think it extremely probable that the appearances were of the psychical rather than of the physical order; but at the same

time that the physical body did not remain and decay as other bodies do. If it had remained, it would almost certainly have been found and produced by the Jewish authorities to disprove what His followers were saying[1]. If we may use a word employed by the spiritualists, the body seems to have been "dematerialized", probably in the tomb. Such a victory of spirit over matter would undoubtedly be a miracle from our standpoint, but possibly not from a higher standpoint than ours. It may perhaps be the crowning example of the victories of spirit over matter which were exemplified in the healing miracles of Jesus, and of which we ourselves have some experience in "spiritual healing" and the like.

Works of Healing. This brings us to the many miracles of healing attributed to Jesus. These so impressed the informants of the Jewish historian Josephus that, in the Slavonic translation of his book on the Jewish War, written shortly after 70 A.D., it is dwelt on as the chief feature of his career—though Josephus himself attributes these "mighty works" to magic or sorcery. There seems to me to be no good reason to doubt that most of the stories of healing can be accepted as substantially correct.

Nature Miracles. Other "mighty works", like stilling the storm, walking on the water, and feeding 5,000 people with a few loaves and fishes, are found by many people much more difficult to believe. Mr. J. M. Thompson tried to show that the evidence for them is less cogent than for the works of healing, but I do not think he succeeded. The miracle of feeding is recorded in all four Gospels, and in *Mark* (whom *Matthew* follows) twice over, which probably means that the story had reached him in two written forms, carrying us back to still earlier documents. If so, the miracle is strongly evidenced, but it is not of much use to speculate about how it was done or what exactly happened. There seems to have been an expectation that the Messiah would feed His people with bread, as Moses had fed the Israelites with manna.

We should note that in the Gospels Jesus is represented as using His supernormal powers with great *restraint,* and only when there seemed to be good reason. In this respect our documents differ widely from the "Apocryphal Gospels", with their random and senseless and even revolting miracles, and also from most of the miracle stories told of the saints in later times. Jesus Himself is represented as setting no store on the kind of belief which demanded from the Messiah a "sign from heaven" (*Mark* $8^{11\text{-}13}$; *cf. John* 2^{23}-3^{2}), and as refusing to give one. We should also bear in mind that no miracle is reported to have attended the crucifixion of Jesus, though this has always been regarded as central in Christianity.

[1] See Frank Morison, *Who moved the Stone?* (Faber & Faber, 1930).

There is, however, another side to this. Jesus seems to have rejoiced in the possession of supernormal powers to conquer the evils of human life—especially those forms of mental sickness which were attributed to evil spirits—as confirming to Himself and others the reality of His unique Divine vocation, and His assurance of victory over evil. The Resurrection is the highest example of the way in which the *New Testament* miracles were adapted to urgent human needs; for after the utter despair produced by the arrest and crucifixion of Jesus, the supreme need was that the faith of the disciples should be restored.

We must not overlook the fact that there is in the Gospels a close connexion between miracles and *faith*. Dr. D. S. Cairns has called fresh attention to this in *The Faith That Rebels*. The supernormal power of Jesus was, at least to some extent, conditioned by the spiritual attitude of the people whom He wished to help. At His own city of Nazareth, *Mark* says, "he could do no mighty work, save that he laid his hands upon a few sick folk and healed them; and he marvelled because of their unbelief". Jesus states as a principle "According to your faith be it done unto you", and frequently tells those who have been cured, "Thy faith hath made thee whole". Mr. J. M. Thompson and others have deduced from this that such mighty works are easy of belief because they were not miracles at all but "only faith-healing". The reason they are easier of belief than the nature miracles is that we have more evidence that similar things happen now. But we must remember that "faith-healing" is no explanation, because we do not know what it is, nor why some persons have, while others have not, the power to call forth the needed faith.

In *Acts* miracles are recorded as having been worked by the Apostles after Jesus had left them in the flesh; and here also a place is made for faith, as in *Acts* 14^{9}. The great revival at Pentecost seems to have lifted the followers of Jesus into new powers of spirit, of mind, and even of body. He had been able to share with them some of His own supernatural life. We generally take for granted that such power did not last long; and this is in accord with the general experience that in great religious movements the early fervour gradually dies away. But ought it to have disappeared from the Church? The Roman Catholic answer is "No"—and the claim is made that it did not disappear, at any rate from the lives of many of the saints, and that it still remains at Lourdes and elsewhere. In some of the later religious movements it seems to have been in measure, and for a time, recovered, as among the early Quakers[1]. At the present day there is a tendency among many Protestants to reject the idea that miracles were intended to disappear; and the words from the Fourth Gospel are often quoted, "and greater works than these shall he do" (14^{12}).

[1] See my *Quaker Thought and History* (1924), ch. viii.

My own view is that most of us very urgently need a stronger faith in the Supernatural, both for our own lives and for the world. And this brings us to our last point.

III. The Supernatural.

The words Supernatural and Miraculous have not exactly the same meaning. Miracles are always supernatural, but the supernatural is not always miraculous. Miracles, as we have seen, are unusual and exceptional, but the supernatural ought not to be so. It should be an order of experience that permeates *all* our life as spiritual beings. Religion, if it is the real thing, brings men into this new order of experience, life in God, which we must in some way distinguish from the ordinary realm of what we call "natural" experience—into which God enters normally without our consciousness of Him. It might be well to drop the word "supernatural" and substitute "spiritual" for the higher order of experience which should be ours.

My main point is that our religion ought to bring us into a kind of experience which differs from that of the purely natural order as the world of life differs from that of inorganic matter, and the world of conscious intelligence and free-will from that of merely physical and instinctive life. We ought not to remain content, as too many of us are inclined to do, with a thought and experience of God which is feeble and ineffective compared with that which has animated the lives of the saints in all ages. "God" has been for too many of us a dim Figure which we keep perhaps in the background of our minds but rarely care to mention; and we have far too little of the active faith that expects real results from prayer. That is where belief in the supernatural vitally affects our way of living. Our lack of faith is partly due to the idea that "miracles are impossible", which we interpret as meaning that the universe is closed so that nothing new can ever happen—an idea which, as I have tried to show, will not bear examination.

At the same time we must beware of trying to separate the supernatural from the natural order in the way the Roman Catholic Church has done—distinguishing, for example, "natural" virtues like temperance, justice, and courage, from "supernatural" virtues like humility, faith, and "charity". I once heard a Quaker, when a Yearly Meeting Epistle was being drafted in which the word "love" was dwelt upon, say "What sort of love do you mean? If it's human it's worthless". This leads to all sort of unreality, such as the dictum that "the virtues of the heathen are splendid vices"; it may bring us perilously near to the position of the Pharisees who would not recognize goodness in Jesus because it did not conform to their pattern, and who brought down on themselves His most terrible warning of blasphemy against the Holy Spirit. The distinction between natural

and supernatural virtues has no warrant in the *New Testament*, where all true love is said to be of the nature of God Himself (*I John* 3^{17}, 4^{7}, *etc.*). We may indeed gladly recognize that a type of character is open to those who humbly accept the love of God revealed in Christ—a type of character based on self-forgetful humility—which is rarely found among those who reject it. But we must never say or imply that there is no real goodness except where the grace of God is consciously received and felt. The Spirit of God, which we may truly call supernatural, takes up and uses natural goodness, moulding it into the likeness of Christ himself.

We do not want a thought of God which confines His action to the region of the miraculous, excluding it from nature and the common life of men. But we do most urgently need a recovery of the old Hebrew and prophetic conviction and experience of a living personal God, acting now as truly as in the days of prophets and apostles, and raising by His spirit our whole life to the supernatural level. This ought to be the deepest fact of our experience.

Above all we need as professing Christians to recover the revelation of God that has been given in Christ and may be ours. Christ is able still to share with us, as He did with His first disciples, an experience of God fuller, richer, and more completely satisfying than that which prophets and psalmists reached. And, further, if we are able to accept the supreme miracle of the Incarnation—the Divine Word made flesh—to believe that the infinite eternal God limited Himself in human history by taking upon Him our complete humanity, then the old Hebrew idea of the nature of God may become to us not only experimental but also rational. Our idea of the nature of God will be profoundly affected. We shall see that it is part of the very nature of the infinite God to manifest Himself not only in the general course of history but in particular events in time. Some of these will appear to us miraculous, others more ordinary. The Bible will have for us a new reality when we see that, in spite of its many imperfections, it is the record of a gradual and historical self-revelation of God to men, which culminated in Christ. In the story of that process miracles found a natural place as special manifestations of the God who was always at work; and it is not really vital that such events should always have been correctly recorded.

What I am pleading for is faith in a supernatural order of life which is no more divorced from the natural order than physical life is from matter. As life transforms, and expresses itself in, material substance, so the spiritual expresses itself in events that we call natural, and not only in miracles.

EDWARD GRUBB.

THE CENTENARY OF *SARTOR RESARTUS.*

THE hundredth anniversary of the publication of Carlyle's great masterpiece is an occasion to be remembered with thanksgiving and pride. *Sartor Resartus* is rightly regarded as one of the most influential, even epoch-making, books of last century, and though, for the moment, its popularity may be dimmed, its place is "among the immortals".

It has been aptly described as "the Pilgrim's Progress of the 19th century". Certainly, it is an extraordinary and convincing portraiture of a soul's pilgrimage. In an age when materialism, both as a method of thought and as a habit of life, was in the ascendant, and the old foundations of religion were being shattered, this book, with its philosophy of idealism, its emphasis on the supreme reality of God, the validity of the moral law, and the infinite nature of duty, came as a bracing and illuminating message to the bewildered soul and helped thousands of readers to a renewed faith in the spiritual interpretation of the universe and in the spiritual meaning of life.

The purpose of this article, however, is not to set forth the teaching of *Sartor,* but simply to tell the story of its publication and to reveal, in some measure, the wonderful power it exercised in the Victorian age.

Carlyle finished the writing of *Sartor Resartus* in the summer of 1831. He was living then at Craigenputtock, in the desolate moorlands, about sixteen miles from Dumfries, right away from the homes and haunts of men.

Here, as Emerson says, the lonely scholar nourished his mighty heart. For seven months, in the solitude of his mountain fastness, he wrestled with the writing of *Sartor.* "There is a book in me", he declared, "which will cause ears to tingle and out it must come". Like the old Hebrew prophets, he felt he had a message to deliver and he could get no peace until his task was done. It was finished by August. The best he had to utter was contained in that precious manuscript. He read it over to his wife and she, unconsciously anticipating the verdict of posterity, exclaimed, "My dear, it is a work of genius".

The immediate task was to find a publisher and his best course—in fact, his only course—was to go to London. For that purpose he was reduced to the necessity of borrowing £50. He did not care to leave his wife alone at Craigenputtock and so his sister came to keep her company. In his *Reminiscences,* written in his old age, he draws a picture of the last night at home:

> How I still remember it! I was lying on the sofa in the drawing room, my wife sitting by the table, packing all done—thinking to herself "about to part and who knows how long?". She was much out of heart. I said to her, "Courage, dear, only for a month".

Next morning, buoyed up by this illusory hope, he set out on his great adventure. For economy's sake he travelled by boat from Annan to Liverpool, then by coach to London. His brother John met him at the *Angel* and they lodged together for a while near Tavistock Square. Then began the anxious quest for a publisher. With the help of introductions, he tried Murray's, then Fraser's, then Longman's, all in vain. The manuscript came back with pathetic persistency. Meanwhile he kept writing to the lonely woman at Craigenputtock.

> I love you for your bravery because you have the heart of a valiant woman. . . . These are fearful times yet is there greatness in them. Now is the time when he that feels himself a man should stand forth and prove himself such.

In this brave spirit, he himself faced his prolonged disappointment. "Only for a month", he had said to his wife on leaving. Now two months had gone and he seemed no nearer the goal. So he wrote to his wife to join him in London. She arrived on 1st October and they took up their quarters in a commodious apartment house in Ampton Street, off Gray's Inn Road, and here for the rest of the autumn and winter, they made their temporary home. The other day, I paid a pilgrimage to that house, now numbered 33, and I was pleased to find that the London County Council had realized its historic importance, for on the outside wall there was a tablet bearing the inscription, "Thomas Carlyle lived here". It is a very bare announcement, but anyone with a knowledge of the facts and with a little sympathetic understanding could translate it into all the elements of romance. We can picture the young Scotsman, tall and gaunt, "with the cliff-like brow" emerging from that house on some grey winter morning in 1831 with the manuscript of *Sartor* in his pocket, turning into the Gray's Inn Road, and making his way to the publishers' houses, with little hope, it is true, but with faith and courage unbroken. It is a great episode in the history of letters. December came and yet there was no break in the clouds. He writes:

> I still look back to my whinstone fortress among the mountains, as the stronghold wherefrom I am to defy the world.

Three months later, baffled at every turn, he and his wife went back to the "whinstone fortress" at Craigenputtock, the manuscript still in his possession, but proud defiance still in his heart. What was to be the fate of *Sartor*?

Eighteen months passed and then in the autumn of 1833, Fraser's, greatly daring, made him an offer to publish it as a serial in their monthly magazine and to pay him the sum of £82. The offer was accepted. So, in this very unpretentious guise and at this very modest price, the great book was ushered into the world. And the world "comprehended it not". It received it, at first, with amazement, with

disapproval, and even derision. One critic described it as "a heap of clotted nonsense". Only a few discerned its transcendent worth. There were some, like Emerson in America, who glimpsed at once the hidden splendour and declared that "a new thinker had been let loose upon the planet". England herself woke up by degrees to this supreme fact. In 1838, five years having gone, the first English edition came out in book form, but it was only after Carlyle published his *French Revolution* that men turned, with any eagerness, to this earlier production of his pen, and discovered in *Sartor Resartus* "a work of genius", a genuine masterpiece of the human spirit. The eyes of England were unsealed at last. I think it is true to say that in the middle years of the nineteenth century no book, with perhaps one exception, made so deep an impression or wielded so vast an influence. The first spiritual rapture which it created may be partially realized in the words of a Methodist preacher whose memoirs were published in 1859:

> *Sartor Resartus* first fell in my way while I was living in Washington, and I much question whether Columbus was more transported by the discovery of America than I was in entering the new realm which this book opened out. I must have read it twenty times.

That testimony is typical. Read the biographies of our great preachers, speak to any of our older ministers, and they will tell you that the reading of *Sartor Resartus* marked an epoch in their lives. Baldwin Brown says:

> I fell in accidentally many years ago with *Sartor Resartus* when I most needed it. It gave shape to very much that I was dimly feeling and a voice to very much that I was somewhat wildly thinking, and it very much widened and deepened my understanding of the command, "Walk by faith and not by sight".

Alexander Whyte tells us what a red letter day it was in his life when as a working lad he came to possess a copy of Carlyle, all his own. "I have it yet", he wrote in his old age. "I sometimes take off my hat to it. I carried that book near my heart. It was small print, *Sartor* and *Heroes* bound together".

The other day, I was glancing through *The Early Life of Mark Rutherford,* and I lighted upon another tribute to the influence of this book. Mark Rutherford says of his father:

> It was the *Heroes and Hero-Worship* and *Sartor Resartus* which laid hold upon him as no books had ever done before and wrought in him a great intellectual expansion.

The Labour leaders of the last generation bear unanimous witness to the creative and vitalizing power of this book. Keir Hardie as a pit boy used to read it in his dingy attic by the light of his collier's lamp. How he struggled with the strange words and the strange ideas, reading it over three times, till its message and spirit entered into his very soul! Robert Cameron spoke of *Sartor Resartus* as his "Second

Bible". James Parker, once M.P. for Halifax, confessed that he owed more to Carlyle than to any other writer. *Sartor Resartus,* he said, is

> the book which I would save from my library, if my house were on fire and I could only escape with one book.

Mary Slessor as a girl worked ten hours a day in a Dundee factory. She was a great reader, and someone, wishing to put her powers to the test, lent her *Sartor Resartus*. Asked how she had got on with it, she replied :

> It is grand. I sat up reading it and was so interested I didn't know what the time was until the factory bell rang in the morning.

But is it being read to-day? When Alfred Lyttleton, as a young fellow, was taken by Ruskin to see Carlyle, the old man had very little to say to him until he was going and then he simply asked rather pathetically, "Does the present generation read me?" I am afraid that if the question were asked to-day, the answer would be "No". But that is not any reflection on Carlyle. It is a reflection on the moral and spiritual temper of our times. If it is true, what Professor Sedgwick once said, that humanity will never acquiesce in a Godless world, then we may take for granted that the spirit of secularism, which has swept so overwhelmingly over the world, will pass and humanity will turn again to quench its thirst at the eternal springs. *Sartor Resartus* can abide, with confidence, the verdict of the ages. Words like these are immortal :

> If my as yet sealed eyes, with their unspeakable longing, could nowhere see Him, nevertheless in my heart He was present and His heaven written law stood legible and sacred there.
>
> Like the mother's voice to her little child that strays bewildered, weeping in unknown tumult, like soft streamings of celestial music came the evangel, "The Universe is not dead and demoniacal; but Godlike and my Father's".
>
> There is in man a Higher than Love of Happiness. Was it not to preach forth this same Higher that sages and martyrs, the poet and the priest, in all times have spoken and suffered : bearing testimony through life and through death, of the Godlike that is in man and how in the Godlike only has he strength and freedom.
>
> Love not pleasure. Love God. This is the *Everlasting Yea.*

Could we not resolve to celebrate the Centenary Year by taking up Carlyle again and reading *Sartor Resartus*? The book is published, along with *Heroes and Hero Worship,* in "Everyman's Library", and is prefaced by a most illuminating introduction. To read it will be a fine discipline for the mind, and a splendid tonic for the soul. It will put iron into the blood.

FRANCIS WRIGLEY.

DIVINE HUMOUR.

It was said of Charles Lamb by Leigh Hunt that one could imagine him cracking a jest in the teeth of a ghost, and then melting into thin air himself, "out of sympathy with the awful". Yet it is but a little while ago that Canon Ainger, himself a humorist, in editing the letters of Lamb, felt constrained to omit the passage which justifies punning by the example "in the Evangely" where Peter is referred to as "Doctor Rock". Humour could not be admitted into so sacred a region. The law courts perhaps might welcome a joke at times—even a poor joke—without losing their essential dignity. Indeed that dignity might even be enhanced by force of contrast, as tragedy is said to be deepened by a touch of comedy. But in the church, in the sphere of religion, there was no place for such light relief, not even if Lamb's "sympathy with the awful" was preserved, as a sober background for the flash of wit.

The English Puritans and Evangelicals, forgetting the earlier traditions of the comic characters in miracle and morality plays and the jests in the sermons of the friars, tended to frown on humour as levity—hay, straw, and stubble, wind and emptiness—unfit occupation for the mind or tongue of the man intent on escape from the City of Destruction.

If religion is a vitally serious matter for mankind, they argued, it can have no place for humour. One may not play the fool on the edge of the pit. A single jest might turn one from the narrow path. A solemn countenance befitted the saint.

Unlike Lamb, who complained that there was not a "good thing" in the whole of the Epistles, William Cowper, in warning preachers, as God's ambassadors, to beware of lightness in speech, of courting a grin where they might win a soul, calls St. Paul as witness and example:—

> So did not Paul. Direct me to a quip
> Or merry turn in all he ever wrote,
> And I consent you take it for your text,
> Your only one, till sides and benches fail.

And we find John Wesley, renewing good resolutions in his *Journal* in the year 1738, writing that he was determined

> to labour after continual seriousness, not willingly indulging myself in the least levity of behaviour, or in laughter; no, not for a moment.

But not all John Wesley's force of will could prevent cheerfulness and humour from breaking in at times. Religion, like philosophy, is not proof against such incursions. Nearly twenty years later, for example, we find in the same journal such a delightful touch of humour as this:

> He put me in mind of the honest man at London, who was so gay and unconcerned while Dr. Sherlock was preaching concerning the Day of Judgment. One asked, "Do you not hear what the Doctor says?". He replied, "Yes, but I am not of this parish".

Wesley had learned how much may be conveyed by a light thrust in this kind.

To-day the position is different. The solemn countenance has long been out of fashion, and the demand for smiling Christians has become a commonplace of the pulpit. But even now the place of humour in religion is still an uncertain one. The humorist is still a suspect in the assembly of the saints.

We all claim a sense of humour, and would be mightily offended if our friends denied it to us. Each of us, indeed, is apt to think that he alone possesses a *real* sense of humour. It is regarded as a necessary ingredient in the mixture that makes a man. But how far can we rightly speak of "divine humour"? If we may divide activities into the divine and the "merely human", on which side would laughter lie? Is there any element of final worth in humour? Or, to put it in a way which may still seem somewhat over-bold, can we speak of God as enjoying His own humour? If it is impossible to escape altogether from the childish conception of the old man with the long beard, can we at least allow His eyes a twinkle, as well as the stern gaze of omniscience or of reproof? Does our Father in any sense enjoy a joke with His children?

Let us first dismiss, in brief, those forms of laughter which we recognize as parodies of the joyful reality, unworthy to wrinkle an honest human face. The empty laughter of the fool, the cruel laughter of the cynic, the facetious laughter of the fugitive from reality, the jeering laughter with which the Psalmist curled the lips of the image of God which he made, all the forms of wit which befoul instead of purifying—these we throw at once into the flames, as thorns fit only for the crackling of a quick destruction. But the laughter that cleanses, the humour that unites man in sympathy with man, the jest that reveals truth as by a flash of lightning—is there no divine source for these? Do they not come direct from the heart of the Giver of all good things?

In order to answer these questions we must have a fairly clear idea of the source and the meaning of humour. There are two members of the same family—playfulness and joy. All three seem to be the accompaniments of a full and harmonious life. Energy, unthwarted, overflows from the major tasks of man into games and capers of body and of mind. It introduces touches of decoration and of fancy into all his work, in forms of humour as well as of beauty. Quaint beasts and half-lovable demons have a place as of right in the rich production of the Gothic sculptors. "Laughter is part of that overflowing of joy

which is religion". St. Francis, the *jongleur de Dieu,* taught us that this joy might be expressed in singing and in joking as well as in labours and in thanksgivings. Thus humour may be counted, among other things, as one mark of the unified life, wherein the divinely creative human being proves himself an artist, decorating his works with the playfulness of superabundance.

And just as any other of the creative powers of man may be turned to ill use and confusion, so humour in a little nature may become a sour and evil thing, associating with jealousy, dirtiness, and contempt, instead of with its rightful comrades, sympathy and joy.

Granted then that the source of humour is to be found in the spiritual nature of man, in the fact that he has a distinctive energy of life which is as truly expressed in the wrinkles round the eyes as in those that line the forehead, we have still to enquire into the characteristics that distinguish it from mere playfulness and from the more artistic forms of the overflow of energy.

Humour has an intellectual element. It involves the recognition of something unexpected, some incongruous congruity, some disproportionate proportion, some juxtaposition that delights by showing unity in the oddest diversity. There is produced something new, of its own kind; steel and flint have been struck together and produce, not powder, but a flame. A sense of pleasure and of satisfaction arises, both from the shock of recognition of hitherto unrealized likeness in things diverse, and from the neatness and completeness of the sudden glimpse of truth thus given.

There is always something original about humour. No man can make his neighbour's jokes. Genius and humour might both be defined as an unusual power of association by similarity. And when all of us have really learned to think—to re-associate continually images and conceptions—shall we not find, perhaps to our surprise, that we have achieved wit also in the process? Do we not naturally credit with "cleverness" the man whose unexpected mental associations delight us into laughter? The idea that the wise man must be solemn and dull is surely out of date.

The most elementary form of the thrill of humour is the verbal quibble or pun. It is the amœba of humour, but may yet give a pleasant memorableness or distinction to a statement of fact. In a solid, closely-argued book on the foundations of mathematics it is delightful to come, unexpectedly, upon a sentence of this type:

> The Hegelians insist that the idea of discreteness necessarily involves that of continuity; but as to what they mean by discreteness and continuity they preserve a discrete and continuous silence.

The practical joke is another primitive form of humour whose place in the Kingdom of Heaven can only be a lowly one. Yet I have read a seriously written pamphlet which seeks to put the miracle of Cana

on this footing. It sets out to prove that Jesus enjoyed the fun of seeing a whole company, in some hypnotic state, drinking what they thought was the best wine, while He alone knew that it was but spring water! A better instance of acted humour may be recalled in that story of Brother Juniper, alarmed at the procession that came out from Rome to do him honour, playing so solemnly at see-saw with the children on the logs:

> And Brother Juniper paid little heed to their salutations, their reverence and their waiting for him, but took much great pains with his see-sawing, till certain among them began to be annoyed and said, "What mad fellow is this?".

And so he was able to enter Rome with due humility.

The epigram is allied to the pun, as a type of humour that depends partly on its verbal form. Though easily mishandled, it has, of course, often been used in the service of truth, as a probe or a searchlight or a scourge. When Samuel Butler writes of the conventional, "they would have been equally horrified at hearing the Christian religion doubted and at seeing it practised", we are all pulled up by the sting of the statement to enquire how far our own professions fall within its range.

We come closer to the heart of the subject when we insist, as so many have done before, on the "humaneness" of humour. Wit is mainly intellectual, sharp, shining, and often cruel. Humour takes for its field the whole world of human character, behaviour, and relationships, wherein little men bestride high horses and love disguises itself in motley. Man, dressed in a little brief authority, plays his part upon this stage in a way that at times may make the angels weep; but his fellow players smile in understanding. The basis of humour lies deep in the petty-mighty, human-divine nature of man.

But the basis of religion lies here also; and that is why humour and religion, two children of paradoxical humanity, can meet, play, and rejoice together.

Where there is paradox there is humour. And creation, the temporal world, consciousness, life, and death can only be described in terms of paradox. The Creator smiles to see his work, not only because it is good, but also because it is essentially humorous. One poet at least has not feared to claim that the sources of laughter lie in the bosom of God. T. E. Brown says:

> Methinks in Him there dwells alway
> A sea of laughter very deep,
> Where the leviathans leap,
> And little children play.

In this sea, too, the strong man may plunge and swim:

> Nay, 'tis a Godlike function; laugh thy fill;
> Mirth comes to thee unsought;
> Mirth sweeps before it like a flood the mill
> Of languaged logic.

Man, being made in the image of God, is therefore able both to see, and to make, a joke. His science, his thought, and his religion lead him along ways that are glorified by humour as well as by beauty. "Oh, worship the Lord in the humour of holiness".

Look out, for example, on the natural world with one of the latest books on physical science as guide to its features. Behold there a finite, unbounded universe, shaped something like a horn, and expanding (into what?) with enormous speed at its thick end. A good joke, that! Behold great spheres of solid matter dissolving (within your own brain) into differential formulæ and a haze of indeterminateness, an unknown something doing something unknown. Do physicists wink at one another, as the Roman augurs did? We look into the clock face and read each a different time; nay, there is no clock and no time, but only an unwarranted abstraction from an n-dimensional continuum. Our clocks are all cuckoo-clocks, designed to amuse children. And time, that will not run backward, runs backward upon itself; and when its circle is completed, there is no time, but only eternity. Why are our scientists ranked among the serious folk?

Or, leaving physics, take psychology—though maybe this is no transition, for is not the division of sciences (indeed, all divisions of the One) in itself a joke? The human mind examines the external world with elaborate art, and then discovers, to its own amazement, that the description it has laboured out is but a description of—the human mind! It divides all things into classes and sub-classes and groups and new varieties, and at every division knits them all into a closer unity. You think of a number and carry out upon it a hundred complicated processes, and the answer is the number you first thought of. You increase the tale of members of a series, on and on, like reflections in two mirrors placed face to face, until you discover that there is but one thing after all; or, going "through the looking-glass", enter the region where the part is equal to the whole, and Lewis Carroll becomes your prophet. Here is not "merely nonsense", but a foretaste of the divine humour of reality. Explore next your own personality. What jesting emerges from our attempts to answer the question, What am I? I am an elaborate pattern of atoms and molecules in everlasting motion. I am a body of flesh, most wonderful of self-driven and self-renewing engines. I am an organism carrying complex seeds that bear the tiny signatures of a million ancestors and are to beget a million varied descendants. I am a walking wardrobe-full of clothes, changing from day to night and from weekday to Sunday. I am a mind that contains all time and space, that can control matter and create new forms. I am the universe subjectified in a point. I am an unchanging identity. I am an ever-changing stream of thoughts and states. I am a solitary soul, a

definite character, that can make a joke of its own. I am a little cog in the wheelwork of a great society, a grain of sand in a Sahara of a world, blown about with sandstorms. I am a little beast. I am a son of God Most High. I am all these dozen things and more, and yet I am but one person. Surely I was created by God as a really serious example of His humour!

Our moral life is not without its paradoxes and its humour. In the eternal controversies of fate, foreknowledge, freedom, and free will even Milton, whose joking was ponderous, saw cause for mirth and quaintly imagined that the Father might have invented puzzles for His children that He might enjoy their stumbling and ludicrous attempts at solution. We find freedom in obeying an eternal law. I must do what I choose to do. Future effect grows out of past cause, and yet we may make the future what we will.

Or behold the figure of Pleasure, ever smiling, yet ever bidding us adieu, with her finger at her lips. Those who pursue her are sure to miss her, but she comes behind one who is bent over some beloved task and kisses him shyly on the cheek. All delight is twinkle-eyed and roguish.

Duty also, the sister of Pleasure, cannot be captured by direct chase. She must be approached humorously and askance. She is not so solemn and forbidding as we have supposed. Flowers laugh before her. In the household of Love, duty is done with dancing steps. Her humour consists in turning a hard ungrateful business into a thing of interest and joy.

But, it may be said, when we come to the central problems of moral life and of the meaning of history, when we are confronted with sin and pain and failure, surely there is no place for humour there. Yet is even that certain? Cannot the devil and his pretensions be attacked by humour, as one of the weapons from the armoury of the Christian? May not the blown-up gaudy lure of some temptation be pricked by this same sharp sword? St. Anthony might have found it more efficacious than all his austerities. And when we think of the ultimate resolution of the problem of evil, do we not picture some glorious burst of achievement and understanding which shall be flushed with laughter and with joy? When the final weight of glory is revealed, and we know that it was worth all the price paid, when eternity has exposed the unrealities of time, and evil has dissolved like a mist, and yet all the love and heroism which pain and sin have evoked are seen to persist; when this result is known to have been ever in the mind of God, and to have been accomplished in and by us; when we realize that the mighty, age-long energies of the devil have been exerted, always and expressly, in order to destroy himself—will not the humour of it add to Heaven's triumphant joy?

Let us open the very last page of the history of human sin. A whole world is living in the delight of comradeship and in the creation of ever-expanding forms of beauty—all, save the Last Sinner. He, poor fellow, still seeks some end of his own, and stands up in pride and misery against the active love of God, now working through all His creation. One man, free-willed, still utters a false note in the universal song. His fellows watch him, with pain, yes, but surely with amusement also. He seeks to fight, but there are no enemies. He rages, but good humour is the only reply. Everyone knows that the inevitable end is approaching. There is no Hell left to receive him. All the powers of the universe are now working together, not to force him into line, for that is still impossible, but joyfully to serve him. At length he raises his eyes and sees how matters stand; and then redemption achieves its final triumph in a burst of laughter caught up all round the world.

Here we may pause to consider that such a triumph, with all its joy and humour, is as well assured to-day as in the day of the Last Sinner, provided that progress, though slow, is real; provided that the scales are tipped, even by a hair's breadth, in favour of good as against evil, and that there is a spiritual force of gravity in operation. We have good cause to be of good cheer.

The history of humour is a tale of progressive advance, sweetening and deepening. In early sagas or romances the cause of laughter is usually the discomfiture of an enemy, or a successful trick played by a cunning liar. The merriment of the *Old Testament* is mostly a shout of derision or a grin at the triumph of craft. It has been said that the only trace of humour in the *Koran* is the grim sentence, "Give to the hypocrites the glad tidings that grievous woe awaits them". The predominance of this element of *Schadenfreude* could be traced through the long history of comedy and farce on the stage, as well as in the rough horse-play and practical joking of our own society, down to Victorian days. Some study of this kind may have helped Hobbes to produce his celebrated theory that the spring of laughter is always to be found in some sudden illumination which shows us ourselves as superior to our neighbours. We laugh at a brother's antics when he fails to stand in a slippery place, but not at our own. This generalization has been received and repeated far too readily. Even in a recent book on psychology one may find the following sentence:

> Humour is a pale and altered shade of cruelty, and is kindred to repartee, to teasing and to all that enjoyment which depends on the degradation and discomfort of others.

But humour, often perhaps a little more kindly among common folk than with the clever makers of books, has rapidly advanced along quite another line. Young, of the *Night Thoughts*, makes fun of the

social types of his day in "laughing satire", which he claims to be better than the whips and scorpions of the school of Pope. About the same time Addison showed that one might smile and smile and be a Christian, and that the laughable might be lovable as well. Since his day the stream of urbane and kindly humour has broadened until it has become the type and not the exception. The test of the Golden Rule is now applied here as elsewhere—"Thou shalt laugh at thy neighbour as at thyself"—and no more unkindly. We now make fun, not of our enemies only, but of our friends, and humour derives honour and power from its new associations. Hatreds become "imperfect sympathies" by its aid. A jest is no longer a stab, but a caress.

We like to think that this is particularly true of the English type of humour, which is essentially "good-humoured". Among men particularly one finds in England a continual flow of "chaffing", "chipping", and "leg-pulling", which is evidence of good-fellowship and even of affection. It is often practised, indeed, as a method by which the restrained and diffident Englishman may hint at his emotions. In a somewhat similar way he uses a gross understatement or a fantastic exaggeration in order to emphasize some serious thought or sentiment.

Thus, in spite of the persistence of the coarse story and of the gibe that is meant to hurt, humour has largely won its redemption. It has allied itself with a respect, almost a reverence, for human nature. Swift's humour is intolerable to-day. We are not quite comfortable in watching Malvolio baited. But the great comic characters, drawn in the round, delight us more than ever. We divine that their creators were doing more than joking when they made for us a Falstaff or a Quixote.

We may therefore with an easy conscience place the weapon of humour in the hands of the preacher or prophet of to-day. It may be used, for example, to "try the spirits". Apostles are men sent by God, says Blake, but some of them go further than they are sent. A lady came in her carriage from London to Everton to assure John Berridge that the Lord had revealed it to her that she was to become his wife. He replied, "If that were so the Lord would surely also have revealed it to me that I was designed to be your husband; but as no such revelation has been made to me, I cannot comply with your wishes". A girl came to John Wesley with a message from the Lord that he was taking his ease and minding only his eating and drinking. "If God had sent you", replied the man who never took his ease, "He would have sent you with a more proper message".

Or a merry turn of speech may reveal a Christian outlook in a way that is unforgettable. Charles Lamb professed to hate a certain man.

"But you don't know him", was objected. "Of course I don't know him", stuttered Lamb, "If I knew him I could not hate him!"

Many people have drawn attention to the quiet and searching humour which pervades the Gospels. The simple narratives and conversations are full of those slight touches of freshness and insight which reach to the springs of humour. Some of the parables and paradoxes of Jesus are often quoted in this connexion, and surely one may add a smile to accompany such words as "Father, I thank thee that Thou hast hid these things from the wise and prudent and revealed them unto babes". We see a circle of anxious and unsuccessful sages, searching old scrolls and disputing each other's values, while in the midst laughs a clear-eyed child, living out the truth without a doubt. The folk-lore of all nations has an echo of this in stories of the divine fool, the simpleton who solves the riddles of the king. "The Gospels", says Havelock Ellis, "if we enter the Kingdom of Heaven in the true child's spirit, should be divinely amusing".

The Sermon on the Mount starts off with an abrupt and delicate use of this probing weapon of humour. We hardly need to do more than to place the old words against a glimpse of the world as it is to-day.

Blessed are the meek for they shall inherit the earth, set against the nationalism and imperialism of to-day, seeking to inherit the earth by other means—assertive, pretentious, violent—and all impossible and futile!

Blessed are they that mourn for they shall be comforted, set against the crowds that follow after hilarity, exciting and comfortless films, and the jig of the dance-band.

Blessed are the poor, set against our hunters after fortunes and sweepstake prizes.

Blessed are the poor in spirit, set against the clamour of an advertising age.

Blessed are the peacemakers, set against continents full of armed camps.

And the best joke about the Sermon on the Mount is that, while to the outsider or superficial reader it is fair moonshine or impracticable dreaming, to those who both read and apply it it is the most common-sensible and practical of guides. This is a joke which the Christian can enjoy to the full and wish to share with others.

We claim, then, that man and the story of mankind are inevitably sources of mirth because they are made up of paradox, because creatures who live both in time and in eternity must be creatures of humour. What a piece of work is a man! How noble in reason! How ignobly unreasonable! How infinite in faculty! How finite in power! In form and moving how express and admirable! Yet hobbling how often, crippled and misshapen, towards the grave! In

action how like an angel! In sloth how like a devil! The beauty of the world! The scorn of his own eyes! The paragon of animals! The chief of sinners! The quintessence of dust is—spirit! And it is by our smiling that we seem to say so.

To take an infinitesimal pinch of dust from a stray and insignificant planet; to breathe into that dust a measure of His own life, joy, majesty, and freedom; to create thus a little creatorling; to watch the quaint little creature stand up, boast of his own power and deny his maker; to love him in his foolishness; to step down to rescue him when he falls—is there not majestic humour in this work of the Everlasting? To put it into verse:

The Morning Stars in laughter broke,
Round Heaven the rumour ran
That God had made a Perfect Joke
Called MAN;

Into a pinch of casual dust
Had breathed a tiny puff
Of Spirit—not too much, but just
Enough!

The Cherubim and Seraphim
Peered down on Man in mirth,
Smiling to watch the strut of him
On Earth.

And Man sent back an answering laugh,
A boast of wit and power—
Though he'd been made for barely half
An hour!

The pinch of dust stood up on end,
The human cockerel crew,
"Behold, O Heavens, what I intend
To do!"

And, strange! Man did what Man professed,
(Since God supplied the breath)
Making the most of Life, the best
Of Death.

They watched the little naked thing
Weave clothes, strike fire, grow corn;
They heard him pray at night and sing
At morn.

Men fiercely multiplied; they went
Fool-hardy over seas,
And buzzed through every continent
Like bees.

The Joke took well; Heaven marvelled much
And merrily discussed
How such a Dust could kick up such
A dust!

But where the jest when on a day
A man by man was slain?
The Angels turned their heads away
In pain.

Yet when they looked again to view
What new thing Man had done—
He'd built a Babylon or two,
For fun!

And when they saw old Plato there,
Or Shakespeare's head appear,
The ranks of Heaven could scarce forbear
To cheer.

They watched Man labouring intensely
To make a God, called Money,
And worship him—which was immensely
Funny!

And oh! the foolish little folk,
Feeling the power within,
Cracked, in their turn, a little joke,
Called Sin.

It was a senseless joke, a sort
Of topsy-turvy plan,
For Sin at once began to sport
With Man.

Did God, when he devised the mirth,
Allow for such intrusion?
For now behold upon the earth
Confusion!

Ay, Man could give his heart's blood still
If he might save his brother;
Yet men devised foul means to kill
Each other.

The Seraphim cried out upon
The sight of human war—
"End Man, O God! The Joke has gone
Too far!"

They turned towards the Holy Place
The face of God to scan;
And lo! God's face was like the face
Of Man!

Then God stepped down upon the earth
And came unto His own,
Entering through the gates of birth
Unknown.

And Seraph, awed, to Seraph spoke,
"Must we then cease our song?
Is God's throne empty? Has His Joke
Gone wrong?"

Nay, but the Joke had passed its youth,
And, through a thousand years,
Man found in it the sting of truth,
And tears.

As one they sorrowed and made merry,—
God and His Joke conjoint,—
Till Man, in meekness, saw its very
Point—

That God and Man can never part;
That Dust may be Divine;
The joy of it ran through his heart
Like wine.

Then God re-entered Heaven, and after
Streamed all Mankind, adoring,
A great hilarious host, with laughter
Roaring!

And madly swooped the Seraphim,
Shouting through Space the story
Of God's great Joke, come home to Him
In glory!

Divine humour is tender and humane, ever lending a hand in the eternal work of redemption. Tears and laughter are known to be close neighbours. Bunyan has a great sentence which calls to mind the linking of these two overflows of the sympathetic heart. "She smiled", he says, "but the water stood in her eyes".

Thus the long tragic history of the human race is also a "divine comedy". We may laugh at each other, if we do not hate or despise. The laugh within serves to free the light within. The sense of humour helps us to preserve proportion, to take courage, to love our fellow men and to make peace. It is salt to the feast of life, a necessary corollary to the double nature of man, a function not of the flesh but of the spirit.

W. R. HUGHES.

AN OXFORD LAYMAN'S REMINISCENCES.

When quite a boy at school I used to come to Oxford to spend my holidays with my sister, who had married Mr. Thomas Axtell. He was at that time general foreman for Mr. Joshua Symm, builder and contractor. He used to take me to the buildings he was engaged upon, and I well remember being taken to Exeter College Chapel. This gave me a desire to become a builder. I was also delighted when he asked me to ring the bell for the men's meal times and leaving off work; this I did most vigorously.

When I had finished school at the age of 16, 68 years ago, my brother-in-law had me apprenticed to Mr. Symm. I was particularly interested in stonework, and the first building I was engaged upon—new buildings for Christ Church in the Broad Walk—gave me good experience, and by the time it was finished—about three years—I had gained a knowledge of stonework.

The last year of my apprenticeship I went to Messrs. Farmer and Brindley, London, as an improver, and was engaged at the new Government Buildings in Parliament Street. Mr. Henry Broadhurst was working with me, and he was a great help to me. Soon after this he became a Member of Parliament, representing the Masons' Union; I think he was the first Labour Member, and he rose to be a Minister in Mr. Gladstone's Government.

Returning to Oxford, the next great work was the restoration of Christ Church Cathedral. Mr. Axtell was the general foreman, and I was made his assistant foreman; this proved another splendid experience in stonework.

At the East end of the Cathedral there was a large Gothic window which was not in keeping with the architecture of the Church, and the architect, Sir Gilbert Scott, had it taken out, and the beautiful Norman end put in; nearly all the windows of the Church were renewed. We also built the extension of the South Transept, an extra bay at the West end, and the entrance from Tom Quad, a new doorway to the Cloisters, and the groined ceiling of the Cloisters. We also restored the exterior stonework, including the Tower and Spire.

Cardinal Wolsey started to build a tower at the East end of the Dining Hall, and built it only up to the top of the roof of the Hall. It was decided to build this tower high enough to take the bells from the Cathedral and re-hang them there. This would allow the Belfry floor of the Cathedral to be raised and the beautiful Norman windows and arches to be seen from the Cathedral, as well as give more light over the Transept, which greatly improved the appearance.

The walls and columns were covered with several coats of whitewash, covering up the defective stonework; this was all cleaned off and

the defective stonework restored. The old stone floors of the chancel and nave were taken up and relayed with marble.

During the restoration of the stonework the joiners were busy at the home yard making the new stalls and seats for the nave, choir and chancel, also the Bishop's throne, all made of the best selected walnut wood. The only old piece left is the old pulpit. At the same time we restored the old kitchen and made the new staircase and entrance from the kitchen to the Dining Hall.

Soon after followed the restoration of Tom Quad. The old granite wall round the Quad forming the raised path was taken away, because it was contemplated to build cloisters all round the Quad. A new stone wall with buttresses was built with Clipsham stone up to the height of the raised path for the new Cloisters.

The authorities and the architect considered the question of building the Cloisters, and we gave an estimate. I think it was about £70,000. This required some consideration. There was a separate estimate for the bases, columns, caps, and wall-ribs to be fixed in the main walls for the future Cloisters. They decided to accept the smaller project, and the Cloisters have never been built.

We also restored the main walls and windows, *etc.*, of the Quad, took down the balustrading which was not in character with the Gothic work, and put up battlements all round the Quad.

Then followed the restoration of the Bodleian Buildings. Sir Thomas Jackson, R.A., was the architect. This work took several years to carry out, restoring the decayed stonework of the walls, windows, and pinnacles all with Clipsham stone.

On the face of the West side of the Tower are the five orders of architecture—Tuscan, Doric, Ionic, Corinthian, and Composite, four columns in each row. In the centre of the Tower is King James I giving the Bible to England. I was told by the caretaker of the building that he heard an old Oxford guide explaining to a party of visitors he was showing round that the above five orders of work represented Europe, Asia, Africa, America, and the United States!

Then we restored the Tower and Spire of St. Mary's Church. This was a very responsible piece of work, carried out to the satisfaction of the architect, Sir Thomas Jackson.

Then I was engaged at the new buildings at the University Museum for Experimental Philosophy, on the Observatory in the Parks, the new Chapel at Summertown School, and the new Memorial Chapel to John Wesley in New-Inn-Hall Street. The North wall of this Chapel and the Tower are built on the Old City ditch, and we had to go down twenty-eight feet to get a solid foundation. In digging these foundations we came upon a quantity of clay pipes, all of them short, with small bowls. My son, when quite a boy, laid the first stone of the Tower, and fixed the top stone of the Spire.

Then I carried out the New Buildings at St. John's College in St. Giles[1], and later the building of the Indian Institute in Broad Street. The Prince of Wales, afterwards King Edward VII, laid the foundation stone, and it was a great day, for there were many Indian Princes in their beautiful robes, members of the University, and nobility present, and I had the honour of assisting the Prince in laying the stone.

About this time Mr. Symm took into partnership with him Mr. Howard, his chief clerk; Mr. Axtell, his general foreman; and Mr. Hart, his foreman of joiners. The business was commenced by Mr. Daniel Evans (not related to me), who had one daughter. Mr. Symm, a Scotsman, was apprenticed to him, and he had an eye to business, for he married the daughter, and at the death of Mr. Evans he came in for his money and the business.

Mr. Symm was a very careful man; for instance, when going over the works if he saw nails on the ground, he would say—"Man, pick them up; it is no use sowing them, for they will not grow". I remember him coming into my office after going over the works, and his clothes were rather dusty. I began to brush his trousers, and he said to me, "No; No; you will brush off all the nap; I had had them fourteen years and with care they will last longer yet".

I spent some time reading up building construtcion, value of materials, and architecture at the Bodleian Library, for which a free pass had been given me by members of the University. I also studied drawing at the School of Art, with a view to becoming a clerk of works, and I succeeded in getting an appointment at Colchester.

During the erection of the buildings here the great earthquake occurred (1884) causing great consternation and much damage at Colchester and the villages. The spire of Lion Walk, Colchester, fell in the street. The building we were erecting was not damaged; owing, I think, to the fact that the roof was not put on, the walls swayed with the wave, and went back again into position.

My next appointment was clerk of works for the County Aslyum at Woodbridge, Suffolk, costing over £100,000. Here I met with an accident, falling about thirty feet and fracturing both my ankles and legs, which laid me up for several months, but in due time I was able to carry out my duties again and finish the work.

Then Sir Thomas Jackson offered me an appointment to build a Church for Lord Northbrook in memory of his mother. This was erected in his Park at Stratton, Hampshire. It was built of Wardour stone for the doorways, windows, and other dressings, and the walls of flints from the chalk quarries at Winchester. The interior Chancel arch and other dressings were of chalk, also from Winchester. This was very effective, for the chalk is veined similar to Sicilian marble. The spire is constructed of oak, covered with boarding and felt and oak shingles, each shingle nailed on with two copper nails.

1 The gables are the same pitch as the Pyramids.

I then went for Sir Thomas Jackson to Uppingham School, Rutland, to build a new Master's House, class-rooms, and the Galilee at the West end of the Chapel in memory of the late Head Master, Edward Thring.

We had also to take down the old Library and re-build it with the old stonework, care to be taken not to alter the old appearance. This was a very interesting piece of work, because the Old Boys had cut their names and initials in the stonework and were particularly anxious for them to appear in the re-erection. By request I made a half-inch scale drawing of the building, showing the names and initials, then had the building carefully taken down, and the stonework laid out in their courses, being particularly careful not to let the masons redress the face of the stonework. When the building was finished it could hardly be detected that it had been taken down and re-built. The Old Boys coming to the opening ceremony were delighted to see their names and initials on the walls as in the former days.

At this time Sir Thomas Jackson was short of work and he recommended me to Mr. Thos. Hare, architect, for the appointment of clerk of works for the Municipal Buildings at Oxford.

This was a very responsible undertaking, for the old Town Hall, Nixon's School, and the Corn Exchange had to be taken down, and the new buildings consisted of Town Hall, Assembly Room, Council Chamber, Mayor's Parlour, Committee Rooms, Public Library, Offices for the Town Clerk, Police Station and Court, Judges' Room, *etc.*, costing altogether about £100,000.

When excavating the foundations we came upon many deep pits, and at the bottom of them were bones of oxen and other animals, but not any human bones.

The Prince of Wales, afterwards King Edward VII, opened the buildings, and again I had the honour of assisting him.

After this Sir Thomas Jackson asked me to go and build a Chapel at Giggleswick School, Yorkshire, and to undertake the work entirely without the aid of a builder, giving him weekly returns of the cost of the work. This I consented to do, and I consider this the greatest undertaking of my life. Sir Thomas told me he considered it was one of his greatest works. The chapel was given by Mr. Walter Morrison, a millionaire. He was a Governor of the School and lived at Malham Tarn, Yorkshire. The Chapel cost £28,000 and took four-and-a-half years to build. The Duke of Devonshire laid the foundation stone and after the ceremony presented me with the mallet.

The Chapel is built entirely of stone, the exterior the colours of the School, red, black, and brown, the interior of white Ancaster for the general dressings, hard brown Yorkshire stone for the bases, columns, and capitals of the aisles. Sir Thomas asked me to visit the

quarries and select the best stone. I did so and selected the red from Lazonby, near Carlisle, the black from Horton, near Settle, and the brown from Keighley, Yorkshire.

The Chapel has a Nave and Aisles, Chancel, and shallow Transepts, and a Dome over the Chancel, the Transepts being arched with corbelling pendentives at the four corners to form the ring of the Dome. I calculated that the arches and the pendentives from the springing of the arches to the top of the ring would take about 800 tons of masonry, and I constructed centering to carry this weight.

From the ring of the Dome there are clerestory windows and arches ten feet high, and built battering, so that this work is circular upon circular as well as battering. Those who know about building construction will understand what a difficult job this was.

On the top of these arches started the Dome; the architect was anxious to build it without centering, and it was arranged to have concrete blocks in nine-inch courses, with slate dowels in the beds, and he-and-she joggles in the vertical joints: this prevented them from falling inwards. By this means we built the Dome course by course without centering. It was then covered with strong rafters, boarding, and felt, and then with copper. The inside of the Dome and pendentives are finished with beautiful mosaics, each bit fixed by hand—in the Dome representing the starry heavens and angels, and on the four pendentives the four Evangelists. The roof of the nave is of oak, covered with boarding, felt, and 10 lbs. lead.

The stalls, seats, and the organ case are of cedar wood. The floor is of marble. Altogether it is considered by those who have seen it to be a beautiful building. Sir Thomas Jackson wrote a book upon it, in which he kindly mentioned my name, and Mr. Morrison expressed his entire satisfaction.

During the time I had been away from Oxford, Mr. Symm and Mr. Howard had passed away, and in December, 1901, my brother-in-law, Mr. Thos. Axtell, died. Mr. Hart wished to retire, and Mr. R. J. Axtell, Mr. Hart, junr., and I took over the business.

We commenced on 1st March, 1902. At that time there were few builders in Oxford, and we were considered the principal College builders, for most of the work done by the old firm had been the restoration of the College buildings. We desired to carry on in the same line. Our endeavour has been faithfully to carry out the restorations by carefully reproducing the correct details of the old work, to select the best quality of stone, and to see that the stone was laid, or fixed, on its natural bed, that is, not face or joint bedded. We have tried not to take away more than necessary of the old stonework.

We have been favoured by the various College authorities to carry out extensive restorations of their buildings, including the whole of the front of Christ Church, including Tom Tower, the Cathedral

Spire, Peckwater Quad, Canterbury Quad, and other parts of the College; Merton College: the Quadrangles, the Tower and pinnacles of the Chapel; University College: the whole of the front in the High Street, the Quadrangles, the extension of the Dining Hall and the restoration of the oak roof of the Dining Hall; the building of the Bridge over Logic Lane, connecting the old part of the College to the new buildings; Queen's College: the restoration of the Clock Tower, the East end of the Chapel, the front in Queen's Lane, and other parts of the College. We also took down the Cupola over the Entrance to the College, and rebuilt it. We have also carried out work at All Souls, Worcester, and Wadham, and on the following University Buildings: the Old Ashmolean, the Clarendon Buildings, the Sheldonian Theatre, the Bodleian Library, including the pinnacles, and the Radcliffe Camera. We have also carried out restorations of several Churches in the neighbourhood.

The stone used for the erection of many of the old Colleges was from Shotover Hill, Headington. There were two beds of stone, hard and soft—the hard for the foundations and up to the top of the plinths, and the soft for the rest of the buildings.

Both are very good weather stones, but the hard is the more durable, and the plinths are in good preservation now, after hundreds of years' exposure to the weather. The soft has decayed in many parts, hence the need for restorations. The decay is partly due to the stone being fixed face bedded; that is, instead of being fixed on its natural bed, the bed is exposed to the weather, and it peels off in layers; I have seen it hanging on the walls like pieces of brown paper.

The Headington Quarries have been worked out for many years and Clipsham stone from Rutlandshire is now being principally used for the restorations. This is a harder stone than the Headington soft bed, but I am doubtful whether it will last so long.

In the old days men worked from 6 a.m. to 5.30 p.m. five days, with half-an-hour for breakfast and one hour for dinner, and on Saturdays from 6 a.m. until 4 p.m., meal times the same, making 58½ hours a week, with shorter hours during the winter months.

The men were paid on Saturdays, and in Mr. Symm's time it did not matter where they were working, they all had to go to the home yard in Little Clarendon Street for their wages.

Each man was called into the office and Mr. Howard, the chief clerk, would count his money, put it in a bowl[1], and then hand it to Mr. Symm to count, and then hand it to the man. Some of the men would have to give an account of their work done during the week, which took up a lot of time; often it was 6 p.m. before the last man was paid. Now the men are paid on Fridays and their money sent to their respective jobs. The wages in those days were: Tradesmen 6d. to 8d. an hour, Labourers 3d. to 5d. an hour.

[1] The old bowl is kept in the office as a relic of the old days.

Men now work from 7.30 a.m. until 5 p.m. for five days, with breakfast before starting work, and one hour for dinner; on Saturdays from 7.30 a.m. until 11.30 a.m., making 48 hours per week. Tradesmen's wages are 1s. 5d. an hour, Labourers' wages are 1s. 0¾d. an hour.

Tradesmen's wages in the old days: 58½ hours at 6d., £1 9s. 3d.; 58½ hours at 7d., £1 14s. 1½d.; 58½ hours at 8d., £1 19s. 0d. Labourers: 58½ hours at 3d., 14s. 7½d.; 58½ hours at 4d., 19s. 6d.; 58½ hours at 5d., £1 4s. 4½d.

Now: Tradesmen, 46½ hours at 1s. 5d., £3 5s. 10½d.; Labourers, 46½ hours at 1s. 0¾d., £2 9s. 5d.

For many years I worked under the conditions as they applied to tradesmen and foremen. There were frequent periods of unemployment owing to lack of trade and bad weather, and it must be remembred there was no unemployment insurance and no free education. Hence I have always striven for those reforms, which are the real interests of men, and which aim at adequate provision for those periods in life when adversity comes, and for educational opportunity for children and young people, and I welcomed opportunities which came through the Master Builders' Association and the City Council, of which I was a member for several years.

After a busy and successful business life I retired on 1st March, 1922, at the age of 74 years. I also retired from the City Council at the same time, and I have enjoyed the quiet rest.

What wonderful changes I have seen made during the past seventy years. The roads in those days were made mostly of local stone, and in wet weather and winter were thick with mud, while in dry summer weather there were clouds of dust. At that time also there were few if any bicycles, motor-cars, or buses. What a difference now!

In 1891, I think it was, we had a very sharp winter, and the ice on the Thames was about twelve inches thick. A Mr. Porter drove a coach and four, loaded with people, down the river on the ice, and crowds of people were also on the ice. I have a postcard showing this. During another sharp winter a sheep was roasted on the ice at Sanford.

I remember horse racing on Port Meadow at the Wolvercote end.

After a wet season I have seen Port Meadow flooded from end to end, and boating on it, and when frozen, excellent skating.

I remember a party of us young men skating there on a very windy day; we opened our coats to form a sail, and we were driven up the Meadow, and before we could stop ourselves we were landed into a deep ditch, near the railway bridge.

In the old days, especially on 5th November, there were great uproars in the City.

The 'Varsity men, called the Gown, were allowed out of College more in the evening than they are now, and they assembled in the High Street, Cornmarket Street, *etc.*, and crowds of City folk, too. Both formed in rows across the streets and met for battle, and real fighting took place, and many were seriously hurt. Fireworks were also let off in the streets, which made it dangerous to be there. Bonfires were also lit in the College Quads, *etc.*

At Christ Church the men were forbidden to attend some function, and the College gates were closed so that the men could not get out. By way of revenge they hung out of their windows all kinds of things, such as kettles, pans, and fire irons, and blew horns, and made an awful noise.

On another occasion the furniture of some of the men who were disliked was taken from their rooms and thrown into the pond in Tom Quad.

Yet again, wine bottles were put on the pinnacles of Tom Tower, and a chamber utensil on the head of the statue of Cardinal Wolsey.

After a heavy snow our men were sent to dig out paths across the Quads of Balliol College; on their return from dinner not a shovel could be found. This was reported to the Bursar, and he ordered a new shovel for each man, and behold, when the snow melted all the other shovels were found; they had been buried in the snow by the 'Varsity men.

Once when we were carrying out a new system of deep drainage, we found all manner of things thrown into the trenches, including the heavy roller.

College authorities are more strict now, but still tricks are played at times. For instance, just lately, the Martyrs Memorial in St. Giles, which is a beautiful piece of delicate stonework about sixty feet high, has been climbed twice, and utensils put on the top of the cross. A very dangerous performance, but no doubt done for a wager by the undergraduate, who was "sent down". To get these utensils down long ladders had to be used.

Here is a story told of when the Prince of Wales (Edward VII) and the Duke of Hamilton were up at Christ Church. The Duke laid a wager that he would serve a trick on a grocer's assistant. He went into a shop and asked for a pound of treacle. The assistant said "What have you got to put it in?" "Put it in my hat", said the Duke. He did so, and brought it to him. The Duke then threw a sovereign on the counter, and whilst he was getting the change the Duke clapped the hat on the assistant's head, the treacle running over him. Leaving the change, the Duke rushed out of the shop, to the enjoyment of the Prince and others watching, and winning the wager.

On Commemoration Sunday, called "Show-up-Sunday", the Heads of the Colleges, Dons, Graduates, and undergraduates, and

lady friends used to parade the Broad Walk in Christ Church Meadow, all dressed in their best, after attending the evening service at the Cathedral; and a fine show it was.

Then on the Monday and following days during the week there were the bumping races. Each College had a boat, eight oars, and they rowed from Iffley to Oxford.

On the last day of the races, the head boat was stationed in front of the University Barge, with their oars up. All the other boats rowed down the river, and when opposite the head boat, they stood up and saluted, and many of them turned over, throwing the men into the river: then they would swim to their respective Barges, making rare fun for the spectators. The University band used to play on the University Barge.

The other College Barges were full of visitors, dressed in their best, and tea was served. The river was also crowded with small boats, lady visitors and others being taken for a row.

Now it is quite different, there is no "show-up" on the Sunday, or rowing down the river and saluting the head boat, or band playing.

A few personal details, with an account of the things that have counted most to me in my life, may conclude these reminiscences.

I was born at Wantage, Berks, on 29th March, 1848. In my younger days I was fond of swimming and boating, and later of watching cricket and football, but my chief sport has been the game of bowls. When building Giggleswick School Chapel we lived at Settle. I joined the Bowling Club there and became very fond of the game and won two prizes. When I returned to Oxford in 1902 I joined the North Oxford Bowling Club and have for some years been President. I have won the Club single-handed championship five times, the Gold Medal in the single-handed County competition, and the cup in the Rink County Competition. In the English Bowling Association Counties Competition I beat the players of four counties and played in London for the Gold Medal; I beat the ex-champion, which placed me in the semi-final, but then lost. I have sixteen medals, four silver-mounted woods, a barometer, and other prizes, and at the age of eighty-five still play and am very fond of the game. I have played in international matches against the Canadians, the New Zealanders, the Australians, the Overseas, and America.

In 1917 I was elected a member of the Oxford City Council and served as Chairman of one of its Committees.

I joined the George Street Congregational Church, Oxford, in 1867, when the Rev. David Martin, who was known as the Nonconformist Bishop of Oxford, was minister. I well remember how he was stirred by the Oxford Movement, often preaching and speaking against it, believing it would lead to popery in the Church of England. I was elected deacon in 1875 and have been Treasurer for

the last thirty years. Among the notable men connected with the church during this time have been Sir J. A. H. Murray, the Editor of the *New English Dictionary*; he was a staunch Nonconformist, interested in all the work of the church, regularly attending both morning and evening services and on Wednesday evenings, his prayers at the latter services being very helpful. Other members of the church were Robert Hills, whom Oxford men will remember as the photographer, Frederick Crow and T. H. Rose, both drapers, T. H. Kingerlee, builder and contractor (the builder of Whitefield's Central Mission) and Dr. Legge, the first Professor of Chinese in the University of Oxford. Dr. Legge was very much interested in the young people, and he encouraged my son Richard to make application to be admitted to Mansfield College. Joseph Thornton, the well-known bookseller, was connected with the church; he used regularly to lend ministers such books as they needed for study each year. Dr. R. F. Horton was a member during the time he was at New College: he often preached and was a strength to all the work of the church. The Rev. R. J. Campbell joined the church when at Christ Church, this being the first Free Church he joined. He preached his first sermon at Cumnor, one of our village churches, and often preached at George Street with great acceptance. The young men of George Street conducted services in many Oxfordshire villages in the earlier days, an experience from which they greatly benefited.

The church was sold in 1932, the last meeting being held on 26th March, 1933, when the church was disbanded. The Trust Deed provides that

> the balance of purchase money after payment of all costs, *etc.*, to be applied first in discharge of any principal money to be borrowed by Trustees on security of Chapel and then to be applied to the erection of another place of worship in the City or immediate neighbourhood of the City of Oxford and of the same denomination.

I started life with these mottoes: First, "In all thy ways acknowledge God and He will direct thy paths"; second, "If anything is worth doing it is worth doing well". The first I have endeavoured to do and God has fulfilled His promise. Through all the trials and difficulties and afflictions of life He has helped, comforted, and sustained me, giving me countless blessings. The second I have endeavoured to carry out, but not always successfully. I have been greatly blessed in my home life. I was married to Sarah Hall on 26th April, 1869, and we had the pleasure of celebrating our diamond wedding sixty years later, when we received letters of congratulation from the King and Queen, the Mayor and Corporation of Oxford, and from George Street Congregational Church. My wife died on 16th December, 1931.

RICHARD EVANS.

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

THE "WATCHERS".

A PROTESTANT "THIRD ORDER".

"TRULY, our humble group avoids publicity." This statement by Wilfred Monod[1] explains why the movement inaugurated by him some ten years ago is practically unknown outside France. The members of this movement, called the "Watchers", aim at nothing less than the discipline of the spiritual life. While recognizing that Protestantism continues to fashion souls of a rare beauty, they believe that the question of founding religious habits among the faithful of our churches is at the core of the grave problem which faces contemporary Protestantism. They feel that we owe it to ourselves—and to the sacred memory of our forefathers—to inaugurate a fervent religious re-action against a *laissez-faire* sometimes deplorable, and a pathetic misunderstanding of the vital conditions of inspiration or of the tested *regula* of sanctification.

For ten years this spiritual brotherhood has been finding its way. Now it is in a position to state its principles.

1. The Community of the Watchers is a group of Protestant Christians who feel the need and the duty of applying methodically to the spiritual life a considered discipline.
2. They propose to put their conduct in harmony with the spirit of the Beatitudes, *i.e.*, in accord with a heart at peace, a simple standard of living, and a brotherly affection for all the children of men.
3. They feel themselves to be spiritual children of the Church of Christ through the centuries, and draw freely for their souls' food on the undivided treasure of Christendom.
4. In the name of these principles they have grouped themselves into the spiritual form of a Protestant "Third Order". Strictly speaking, the name is a misnomer, since there are no religious Orders in French Protestantism; and if a more appropriate term to express

[1] *Le Christianisme Social*, July, 1933.

the disciplinary ideal of the Watchers can be discovered, it will be welcomed. "Third Order" is a quotation, a historical reminder of an ideal inspired by Francis of Assisi, and above all, by Pierre Valdo. It implies, not a conception of posthumous salvation or a certain way of gaining Paradise, but a standard of conduct, and a spiritual discipline which formerly found expression only in Catholicism.

5. The rules laid upon the members of the "Third Order" are simple as the religion of the Spirit, but nevertheless they constrain. The Watchers undertake—
   (*a*) To say over the Beatitudes during the day.
   (*b*) On Friday, "the day of the Crucifixion", to read, copy, or recite—in homage to the Head of the Church—a Biblical passage, a strophe of a Canticle, or any testimony made to Jesus Christ; and to mark this day, at least, with a special feature, *e.g.*, at least the elevation of the heart to the Master on awaking.
   (*c*) On Sunday, to associate in a brotherly way at public worship.
   (*d*) At the beginning of each year to renew vows of Church-membership.
6. The Watchers pass through a year's novitiate, during which they test and ascertain their progress in the art of spiritual concentration. If this period constitutes a measure of prudence, it is also a privilege. It represents an indication of respect for the ideal of the Watchers.
7. In order to assist the daily exercises of the Watchers (three moments of concentration — morning, afternoon, and evening) a Book of Prayer is being prepared and is now almost ready. It is adapted to different times of the day, seasons of the year and of the ecclesiastical year.

A monthly theme of meditation is put at the disposal of the Watchers, but it is only recommended, not enforced. Each one is free to choose another centre of crystallization for his personal reflections and prayers.

A quarterly Bulletin, "Watch", unites the members of the Community. It claims no more originality than to deal solely with questions relative to the spiritual life and the methodical cultivation of "piety".

The principles of the "Third Order" contain three affirmations—

I. *A religious affirmation.* Protestant piety is in danger until it seeks to assist the faithful in the matter of personal, family, and public devotions. There is no more pressing need than to deliver the soul from vagueness, from the wastage of wandering thoughts and of prayers without purpose; to liberate the soul from a piety which turns round and round itself, from that

Protestant error which claims to unite inspiration with absence of method or plan. To meet this need the Watchers meditate on the means of cultivating the sense of the ineffable Presence, and on the most suitable exercises for developing the capacity of inward silence. The recital of the Beatitudes in the middle of the day, "in the dust of anxieties and temptations", is their spiritual rallying-point, their confession of faith. There they contemplate fervently the picture of Jesus, the reflection of His divine personality.

II. *An œcumenical affirmation.* In the service of the inward life the Church has slowly formed, through the ages, an immense treasure of symbols, at once liturgical and artistic. The Watchers assert their right, as members of the universal Church of Christ, to acknowledge and take back again a patrimony which has been renounced with an astonishing and lamentable ease. They deplore that deep-rooted Protestant prejudice against anything which has the remotest connexion with Catholicism. And they ask pointedly, "Are we going to leave any longer to the Roman Church, religious practices inspired by a sane psychology and confirmed by the universal experience of those who pray?". Surely the fundamental kindness to "souls" consists in treating them as such, in offering them the means of retreating to the lonely place, to find themselves in allowing themselves to be found of God. Why not demonstrate, then, our concern for the inward man by providing retreat-houses where the "man of God" could, once a year, consecrate two days to solitary prayer and silent meditation? This kind of experiment would lessen the unfruitful dissipation of so much spiritual energy in our churches.

III. *A missionary affirmation.* After the War it was not morally possible to start life again as if nothing had happened. Beside the *nouveaux riches* there was a new poor-class, claiming the service of men and challenging all triviality, nonsense, or prejudice. And the Watchers believe that the contemporary Church, repentant and purified, and resolved to suffer in order to save, must organize a crusade against misery and war; must create new Saint Francises everywhere, lay-missionaries of a spiritual, moral, and social Gospel which is alone capable of laying the horrible ghost of another world catastrophe. For themselves, they undertake to work passionately for the unity of men, for the day of the coming of the Kingdom of God.

The "Third Order" is not to be understood as a church within the Church, something select, with prayer-meetings and Biblical-studies apart. It is a family of scattered souls (in only two or three districts are there groups) who "feel their need". They do not claim

to innovate or excel. They merely strive to reach a higher level of saintliness by proved methods and traditional means of grace. People are sometimes surprised that the Watchers do not submit to more numerous and stricter obligations. But how can one legislate in such a realm? Further, detailed rules would be dangerous—they would keep out of the movement well-intentioned souls who, for a matter of detail, would thus be deprived of the spiritual discipline they need; or they would drive out those who, failing to observe the minutiæ in the accepted way, would fear that they lacked sincerity, and retire. Hence there is a Franciscan freedom about the "Third Order". One asks not something negative, but something positive—the reciting of the Beatitudes during the course of the day.

What of the future of the movement? If it should slide, by imperceptible deviations, towards a new Jewish Pharisaism, or towards Romanism, the Protestant Church must disown it. A decade of progress, however, has revealed no such tendency. Developments along the line of retreat-houses are to be expected. There, one could always draw apart for a day, or for some hours, to pray in the sanctified solitude of a cell. For women whom the baptism of affliction has given a rare but certain vocation for prayer, it is suggested that houses, which are neither boarding-houses nor convents, be organized. Here devout women would live a communal life, engage in intercessory prayer, and hold themselves at the disposal of all charitable works. For young men it is suggested that hostels similar to those of the Y.M.C.A. be provided, where fellowship of like-minded folk would strengthen Christian character.

Whatever developments take place, the "Third Order" is affecting the life of the Church. It is generating a quickening influence, the power and extent of which no man can foresee. The movement grows by individual accretions, considered enlistments, affiliations made one by one. It seeks not mystery, but shade; its motto might well be: "Behold a man who wishes to pass unnoticed!". Says Monod, "We wish, according to the Franciscan ideal, to assist souls to 'live the ordinary in an extraordinary way', that is all". It is a great ideal.

L. Maurice Williams.

CONFERENCE RELIGION

Our title is from the late Prof. W. Fearon Halliday's *Psychology and Religious Experience*—a book which is a poignant reminder, in its freshness and forcefulness, of the loss we sustained by his death. "It is not to deny the helpfulness of a good conference", he writes, "to say that there is abroad to-day much of what we may call 'conference religion'." The phrase is an arresting one; and, together with the impressive passage in which it occurs—of which more anon—deserves careful attention.

We live in a time when conferences, conventions, week-end retreats, *et hoc genus omne,* are the order of the day. The number of them steadily grows. Judging from the reports in our denominational papers, places like Swanwick and High Leigh are in constant occupation the whole year through. Apparently there is scarcely a week-end, at either of these places—and there are numerous other similar resorts—without its conference. With the utmost respect and deference to the promoters of these undertakings one would ask, To what purpose is the multitude of these gatherings?

We would not minimize the glow and uplift resulting from the good fellowship which undoubtedly characterizes these assemblies, and it may seem an ungracious thing to criticize them. But we cannot help feeling that the abstraction of hundreds of workers from the Sunday activities of our churches must have serious consequences. Congregations are thinned, Sunday school staffs are depleted, choirs are not " up to strength ", and in numerous ways the absence of workers and worshippers creates difficulties for those who are "carrying on".

If the result of these withdrawals, in new vision and fresh inspiration, atoned for the difficulties which they occasion, nothing more would need to be said. And that new vision and fresh inspiration do frequently result, one gladly recognizes. But it is to be feared that the positive outcome of this modern habit is largely neutralized, and it may be more than neutralized, by its negative effects.

It is by no means uncommon to meet with those who, as a result of attending such conferences, grow to be thoroughly discontented with the work of their local church. Their discontent is not always of the divine order, or it would be all to the good. It is very often of the disgruntled variety. After spending a week-end, or several week-ends, in a rarified spiritual atmosphere, they find the ordinary activities of church life tame and flat in comparison. Instead of regarding this difference as a challenge, they are irked by it. It becomes to them a grievance and a stumbling-block. Why should there be such a drop from the spiritual tone of Swanwick to that of the local church of Brickville or of Slocum-on-Mud? They fail to make allowance for an inevitable disparity. It is as if a soldier, on returning to the front line trenches, expected a perpetuation of the atmosphere of the rest camp behind the base. It is the old mistake of the disciples on the Mount of Transfiguration, who desired to stereotype what was meant to be only an interlude of vision and inspiration. When, on coming down from the mount, they were met with the unromantic and even sordid needs of the workaday world, they doubtless sighed for the atmosphere of uplift and insight they had left. But, of course, our mountain-top experiences are not intended to be perpetuated. They are meant to prepare and equip us for the exacting

service of the multitude in the valley below, and to give us the wherewithal for the facing of practical problems and the bearing of common burdens.

That conferences and conventions have this result in many instances we unreservedly and heartily allow: but it is to be feared that they have the opposite effect in a serious proportion of cases. We cannot help feeling—and the words are written in no carping or censorious spirit—that such gatherings in their present multiplicity tend to augment a real weakness in the modern mind.

What that weakness is Prof. Halliday plainly indicates. He defines "conference religion" as

> the religion of the person whose faith has no real assurance, and who goes into the company of others in a similar state for the sake of what is called "corporate" religion and "corporate" prayer. . . . Fellowship in prayer may be a great thing, but how much greater it would be if all those who shared in it were certain of God when they were alone and brought that certainty with them into the fellowship.

And then he goes on to indicate the peril of "conference religion":

> It is scarcely possible not to have the feeling that to-day many people find in a conference the assurance that they ought to find in God —an assurance which is often of a passing nature because it rests on a mass mood, and is not the outcome of a real personal relationship.

There is the peril, clearly and sympathetically stated, of this growing modern fashion of week-end and other conventions. It would be an odious and unforgivable thing to discuss and condemn the practice from the standpoint of the superior person. When Mr. A. C. Benson says that he "cannot imagine Christ going to Swanwick, and having four regular meetings and one prayer meeting a day", one feels that the question is not being approached in the right spirit. The point which has to be faced is that a large number of our fellow-Christians are finding in corporate religion the substitute for a personal relation with God, and in a mass mood their only spiritual assurance. "This is not a matter for scorn", as Prof. Halliday declares, "but for investigation". It is time the investigation began. The great desideratum for Christian service is—again to quote our author—

> that rest in God that Livingstone had when he said that he was never surer of God than when he was in the heart of darkest Africa.

The certainty of God when alone, and when face to face with the humdrum tasks associated with the routine affairs of the Kingdom—that is the all-important thing; never being surer of God than when we are grappling with what in our lot corresponds with "darkest Africa" in Livingstone's. If conferences have this result, there is no more to be said—except praise and thanks for them. But is it not true that, in their present profusion, they inevitably tend to have an opposite effect? Investigation, at any rate, is called for: calm scrutiny and dispassionate enquiry.

A. Garfield Curnow.

THE GUIDANCE OF GOD.

I DO not write to criticize or to question any of the conclusions at which the Rev. Alex Small arrived[1] with regard to certain not uncommon mental phenomena to which he rightly refuses the title "Divine Guidance". The phenomena that he describes are much more frequent and damaging in the everyday life, thought, and conduct of most people than they are in the specifically religious life of sincerely religious people, because most people are actuated far more by impulses and whims originating in the subliminal consciousness than they realize. At the same time they miss the searching process of true Christian devotion and the sustained self-discipline involved in the discovery and following of God's will, and consequently these hidden springs of self-will and self-deceit are rarely revealed for what they are.

Most of the mistakes, both of those who mistake for Divine guidance something that is not of God, and of those who approach the subject for the purposes of investigation, derive from the fact that they ignore, or do not sufficiently realize, the essential prior conditions under which alone Divine guidance can be received or recognized for what it truly is, *viz.*, the mind of Christ in personal dealing with the minds of devoted disciples or groups of disciples. It must be realized that the guidance of God is guidance for men and women who are, as fully as they know how to be at the moment, accessible to God, available for God, obedient to God, and bent simply and solely upon the implementing of God's will. The prior condition is described in our *Hymnary*:

> Without a thought or wish
> Abiding in the breast,
> Save that His will be done,
> Whate'er betide,—

This is a condition that is only achieved as the result of a cold honesty with Christ that reveals, as we are able to deal with them, the springs of self-deceit, self-will, and our temperamental and psychological "kinks". Indeed the first guidance received is almost invariably concerning these very things, and comes as an accusation in conscience or a deepened insight into motives. Presumably it is the sort of thing to which Paul refers when he tells somewhat overwrought converts to "discern the Spirits, whether they be of God, or no". Many of us have found that it is far safer to follow God's guidance than it is to be more or less at the mercy of our own subconscious reactions and the impulses that derive therefrom. Many of us can now laugh at the clever part that our own subconscious took in our early criticisms of guidance itself! But most of us have not gone very far before we discover that the devil frequently disguises himself

[1] *Congregational Quarterly, XI.* 455.

as an "angel of light", and sometimes as "intellectual integrity". "The heart of man is desperately wicked and deceitful beyond measure".

Experience of guidance never comes to people irrespective of their desire to know and to do God's will, or if it comes it is not recognized. It comes as the result of conscious searching and hard thinking. It is no short cut to infallibility, any more than there is a short cut to truth in the realm of natural science, despite the fact that many great discoveries and illuminating theories have seemed to be accidents, and sometimes almost "by-products", occurring very often at a time when, after assembling all the available facts (the first step to getting guidance), the mind was baffled. Our very concentration along a certain line may sometimes inhibit our power to see the right line, or to jump the hedge and have a look at the view. This is the reason for the necessity of willingness to let one's logical processes be put on one side. It is a kind of mental and spiritual equivalent of Paul's, "and having done all, to stand". The fullest use of the intellectual processes is essential; but intellectual rigidity is fatal.

It is a cardinal tenet and fact of experience in Protestant Christianity that every man has, or may have, personal access to a personal God and Father. Nor does this rule out the valid authority of the historic Church and the accumulated body of general guidance in doctrine, principles, and experience built up through the ages by countless individual experiences of personal guidance and group guidance received and obeyed. In the experience of Divine guidance, whatever the channel be (and it has many channels, some of which are easily perceived), and whatever its mechanism, there is nothing arbitrary. There is no over-riding of personality or reason. It depends entirely upon our willingness whether we be guided or no, and upon our complete self-dedication, which includes the dedication of whatever measure of intelligence, or even "intellect", we may possess. It is just when the mind is alert, harnessed for God and struggling with complete sincerity to discover His way that the necessary light is given. Sometimes the channels are easily detected, and something of the psychological mechanism also. But that does not in the least imply that it is not the Holy Spirit who is using those channels and that mechanism. Sometimes it seems entirely inexplicable. The writer could cite many examples of this sort, where there does seem to have been, not a sub-rational, but a supra-rational, element involved.

The only sufficient explanation lies in the reality of our contact with a personal living mind which is aware of opportunity or danger of which we, by our own faculties, cannot be aware. Any father may be able to point out some things on occasion to the most intelligent of sons. There is a proper humility in the filial relationship which may

enable us to admit that we neither know nor understand everything, and to desire to have those things revealed to us which we do not know, and perhaps cannot know of ourselves. Guidance of this "spotlight" variety certainly does present difficulties to the understanding, and dangers to the insincere. It is not always verifiable. Circumstances often preclude lengthy examination of its content. But the right course is to apply the "negative check". "Does this conflict in any way with 'all that I have attained in moral vision . . . and the light that Jesus sheds'?"—to quote Mr. Small. "This looks daft—but is it in any way intrinsically un-Christlike? Does it really conflict with anything that He would have me to be or do?" But the real "check" on such experiences is the steadfast discipline of the whole self in Christian obedience and relationships. The man who is thoroughly Christian may make a mistake, but he will not make a moral blunder. More often he will be granted some surprising manifestation of God's power and goodness, and led into one of those graciously encouraging experiences that leave him more firmly fettered in the faith.

Six years ago—most certainly in the days when Mr. Small and he were College friends—the writer would have pooh-poohed such experiences as the offspring of credulity crossed with the subconscious. His philosophy (save the mark!) would have found no room for Divine interference. But facts are things to knock one's head against, and while he has still no room for Divine interference (was it not Dr. Orchard who said that Christ was far too fine a gentleman to go where He was not wanted?), he has had to make room for the experience, as well as for the doctrine, of the Holy Spirit's personal dealings with individual men and women, and regretfully to admit that quite often the mechanism of those dealings evades him. What is telepathy after all? A name for something unexplained, if not inexplicable, that happens between sympathetic human minds. If "mind" is included in God, why should not something of the sort happen between Him and a "sympathetic" or surrendered human mind? It is a somewhat vain speculation. In any case we speak what we do know, and it will take a great deal to convince the writer that some of the inexplicable things that have come out of quiet times—and occasionally at times when things were anything but quiet so far as exterior circumstances were concerned—have come out of his subliminal consciousness. He knows too much about that subliminal consciousness. If it were true, that region of his consciousness would be anything but "sub"! In any case "Developments and Experiments" is the right heading for this subject. The experience certainly brings development of the Christian life, and leads to endless and most interesting experiments with ascertainable results.

W. Eric Hodgson.

CHRISTIANITY AND THE SOCIAL WILL TO POWER.

One week ago yesterday I went with a Mexican family from the sugar beet fields to bury their baby. I went because they did not have the money to secure the services of their priest—because there was no money for hiring the services of an undertaker; I paid for the digging of the grave myself. The baby had died without medical attendance, and six months before it had been born without medical attention. All because that process by which the nation gets its sugar does not allow enough of prosperity to trickle through to the man farthest down to enable him to secure what, for most of us, are considered the necessities of life. And yet the company to which our society has entrusted the manufacture of sugar on a capital investment of about fourteen million dollars has since 1905 made profits of over one hundred and sixty million, or an annual average of about six million. It has kept the farmer docile by threats of the operation of the law of supply and demand while using for its own protection every limitation of this law which tariffs and customs could supply.

I have introduced this little piece of case-material because it lifts up in rather bold relief a system against which the American people are rising in revolt. I do not refer to the minor revolt whereby the people use the Democratic party to revolt against the Republican, although to some people that may seem quite terrible. Prior to the last presidential election in some hearings out in Iowa I asked a farmer if Iowa would go Democratic. He replied, "When Hell goes Methodist". Iowa went Democratic, and the Methodists haven't reported yet. This change in Iowa was quite catastrophic, but the revolt of which I speak is more elemental. It is the revolt of the American people against the organization and philosophy by which it gets its daily bread.

This revolt, which I believe is fundamental and widespread, itemizes under a number of specific counts. It is a revolt against a system which allows such a small amount of national prosperity to trickle through to the many. It is a revolt against the fictitious control exercised by the impersonal forces of society symbolized in the law of supply and demand. On the other hand, this revolt calls for a recognition that the social will of various groups has always been an integral part of our economic life, and that this social will should be brought out into the open and made to do obeisance to the public good. It must be seen as an inescapable factor in economic life.

I think I can illustrate the change which is coming from that rather sensitive body of public opinion and procedure which organizes round the process by which the city gets its milk supply. Several years ago I was a member of a Citizens' Committee which said that

prices and conditions of work in the milk shed were determined by the law of common consent and not by the law of supply and demand. The history of this conviction on our part may be interesting.

There was a time when the process of supplying milk was a very simple affair between a neighbourly producer and a neighbourly consumer. The producer had very good reasons for not putting too many cow hairs in the milk because he didn't want the reputation of being a dirty neighbour. The consumer had very good reasons for not paying a niggardly price because he didn't want the reputation of being an old skin-flint neighbour. The small boy, who bridged the distance between producer and consumer, had very good reasons for circumspect action because his social behaviour was watched from both ends of the process. The social will for neighbourliness even here was in control. This process grew up. In the process of its journey to maturity an incident occurred which ought to have emphasized the importance of the will to power never absent from this process. An irate cow in the possession of Mrs. O'Leary kicked over a lantern and burned up the city of Chicago. The need for some kind of control over temper and wills ought to have become apparent at that time. As this process developed, however, it became the victim of a four-cornered group struggle for power. In the place of that original consumer there were 3,500,000 consumers who developed a very definite angle on the process. These 3,500,000 people wanted cheap and pure milk; their will was voiced through the city health department—sometimes by aldermen and mayor, who ran for office, promising cheap milk for the city's poor. The small boy who once bridged the gap between producer and consumer had now become a legion. He is represented by one hundred and fifty distributors who drive their competitive wagons up and down the streets of Chicago placing at back doors at an appropriate time in the morning a standardized bottle of pure milk. Some of these distributors are members of national organizations incorporated and capitalized at 200,000,000 dollars, and they have their appropriate organization and their major body of objectives. But the story of the elaboration of the small boy is not yet complete. He has become 12,000 members of the Milk Drivers' Union—the highest paid labour union in the city—ably led and certain of its objective. Threatened on both flanks by the predatory inroads of gangdom it specializes on its own peculiar goal—the hours, wages, and conditions of work for union labour. Faced with a three-fold organization of the other factors in the process the farmer has organized in a fourth organization of 20,000 producers. Now any one who does not see in this a struggle for power has never felt the tension of price negotiation or seen the steel lined rooms of the Milk Drivers' headquarters.

But manifestly the process by which the public gets its milk supply cannot be the victim of a four-cornered struggle for power, each group

of which focuses on its own welfare. Some agency viewing this process as a whole must come forward and in the name of an organic whole speak to each group a word of vocational responsibility. This group struggle must be brought out into the open, and either by compulsion or by volition become a will for a total public good.

That which I have tried to illustrate in the small realm can be generalized on a larger scale. Back of a fictitious control by the law of supply and demand there has been discovered the social will as an integral part of the economic process and the determination to bring it out into the open and make it a will for the public good.

Now if we are to incorporate social will to power under a programme of good encouraged or expressed by the Government, we have laid a charge on the ethical resources of the nation which is stupendous. It is an interesting and sobering fact that at the same election in which we voted that we could not regiment our national life in the matter of drink we decided that we could regiment it in the matter of food. An eminent authority has just said that American social organization has just moved far ahead of American character resources. Another has said that for the first time in American history a man has a chance to engage in business and be a Christian.

It would seem that if a motive different from the old fear of poverty is to be given to vocational groups then some new basis of responsibility must be found. It is at that point that men seem to be asking, Can the Christian religion come forward and undergird this process with its own resources for responsible living. Manifestly law and government soon reach the limits of their ability—the deeper reserves must be summoned to the duty of the hour.

Now when social thinkers are calling for a new disciplining and strengthening of the social will one asks what are the churches as the organized expression of religion to do about it? If I were subject to melancholia I could give you five good reasons why the Church is not going to do anything about it—why the Church as a Church will not lead a crusade.

> The Church must deal with old people, but the word of the crusader is, "Let the dead bury its own dead".
>
> The Church must deal with children, but the word of the crusader is, "Woe to those who give suck in that time".
>
> The Church carries a heavy burden of benevolence, and those who carry such burdens must stay close to those who are benevolent.
>
> The Church is a cross section of society, and society does not crusade majority-end foremost.
>
> The Church can always get a majority vote for old causes, and when the economic crises come someone will always drag the red herring of religious prejudice or of drink regulation across the road and the Church will lose the trail of a great social wrong.

For all these reasons, I could maintain that the religious forces will remain inert. But melancholia is not a required attitude even if

you are a teacher in a well-endowed seminary and are under obligation to prove that you are a liberal. The Protestant Churches in the United States have a dependable record in meeting three great crises in American life, and there would seem to be a fair presumption that they can meet a fourth.

About a hundred years ago these Churches faced at the same time the problem of extension and reliance on voluntary support due to the complete disestablishment of the Church. Not only must they rely on voluntary support, but they were to maintain an educated and a married clergy at home and abroad. The success of this venture is one of the miracles of history. Not only did missionaries go up and down the length and breadth of the land; they went to the uttermost parts of the earth. They planted the world with churches relying on voluntary support, and there were women who went with the men, and a married clergy with family life became the norm for all Protestant Churches. It was a great challenge and it was successfully met.

Again these Churches faced the human need of education, a need growing out of the demand for an educated clergy and educated laity and an educated citizenship. The way that need was met is written in the history of American education. There was a time not far back when church-founded colleges bore half the burden of higher education in the United States. An investigation of degree-granting institutions supported by State funds showed budgets of about $220,000,000, but the budgets of degree-granting agencies supported by private foundations showed budgets of more than $300,000,000. Now a very large number of these private institutions had a religious origin. It ought not to be hard for us to remember that the Baptists sat up nights with the University of Chicago and the Methodists with Northwestern University long before benevolence from non-sectarian sources began to flow in their direction. But not only did the Churches stimulate the growth of educational institutions, but in doing so they stimulated the desire to secure an education. It was in church homes that the ambition and sacrifice and the husbanding of resources took place which sent young America to college through a greater part of the last century. Education became a religious enthusiasm on the part of the American people.

Once again the Protestant Churches faced the necessity of making war on those three racial scourges—prostitution, gambling, and intemperance—which had devastated other civilizations. The campaign carried on was a three-fold one. It was an appeal to the individual will; it invoked the law; and it created the Young Men and Young Women's Christian Associations, which made physical fitness a religious passion for American youth. Protestant religion outlawed those racial scourges by capturing the imagination of American youth for something better.

We are facing a fourth crisis in the life of these Churches. There is evidence that a common body of conviction is forming. There is a convincing unanimity in the social statements of the religious groups of the United States, but the statements have not yet become a living passion. But the truth which they contain may yet be clothed in human form. The work of religion is not that of the State nor of the economist. The work of religion is to lure the will to a great passion by the use of symbols and by the voice which comes from the tongue touched by the coals from the altar of God. I have faith to believe that the John Woolman or the John Wesley of the present day may yet come forward and that his spiritual home will have been the Christian Church.

I began with a story from the sugar beet fields. I close with another story from the same place. Albert Dakin is a white-haired Scotch lawyer in a little town in Northern Colorado. He completed his course in law, and began its practice in the little town in the midst of the beet fields. He soon discovered that the great need of the farmers was not lawyers but facts which would implement their convictions. He became a research worker not for the big sugar company but for the poorly paying farmers' organization. He delved in congressional reports and volumes of finance. He armed his farmers with charts instead of pitchforks. One day a crisis arose in the beet fields—the farmers, hard-pressed on every hand, were demanding more for the beets—a thousand of them gathered at the Court House —the experts of the company were there to explain why it was not possible to allow more of prosperity to trickle down to the man at the bottom. It was all going one way when someone called for Dakin and his charts. Facing the audience and unrolling his charts, he showed the profits of the company since 1905. As his remarks reached a climax he turned on the experts and said, "Experts deny these figures?", and not an expert answered. Facing the highly paid legal experts of the company he said, "Lawyers paid to defend these companies, defend these profits?", and not a lawyer spoke. Turning to the newspaper men he said, "Newspaper men who carry the boiler-plate furnished by the company justify these profits?", and not a newspaper man spoke. Facing once more the business men present he said, "Business men on whose books are carried the unpaid bills of these farmers, do you defend the passing of so much of community income to a distant city?". And the business men were silent. Then turning to the farmers Dakin said, "These men by their silence justify your demands".

But the point of this story is in the fact that Albert Dakin teaches a class in Social Christianity in the little Methodist church. Its philosophy of life is his spiritual point of view; its fellowship is a home for his soul; its approval is to him both wages and food.

ARTHUR E. HOLT.

ON LIFE AND BOOKS.

AN EMBARRASSMENT OF RICHES.

PHEW! I had intended this quarter to read again Mary Webb's novels and write a leisurely article about them, but books have poured in at such a rate that that pleasant exercise must be postponed. As with the disciples of old, there has scarcely been leisure so much as to eat. And the worst of it is that some of the books nowadays, if they occupy little space, are yet packed with packed pages. If the three-decker novels and the three-volume biography have gone, we have instead these *biblia a-biblia* for "the intelligent man". I wonder who conceived the idea of writing for the intelligent man? Did the notion spring from the ever-fertile brain of Mr. Bernard Shaw—though with him it was ladies first, of course? Or was it of the same species as the Buchmanite psychology which uses masterly strategy in inviting men to house-parties because they are "key men". No doubt there are those who cannot resist any temptation once they have been called "key men" or "intelligent". But these books for intelligent men take an unconscionable long time to read, good as some of them are.

Take Mr. and Mrs. G. D. H. Cole's *The Intelligent Man's Review of Europe To-day* (Gollancz, 6s.)—in every way a marvellous production. It contains 864 pages—for 6s.—with maps, tables, and diagrams, and I have noticed only one misprint. There is a background of history, and then the countries of Europe are surveyed in turn, and their economic conditions and political systems outlined. The emergence of Communism and Fascism, with its effect on European politics, is described, and the activities of the League of Nations—which, in the writers' view, fails ultimately because based on national sovereignty—and the International Labour Office adumbrated. A thorough examination of the problem of Disarmament and Security is included.

At times the writers will appear too dogmatic, and they never conceal the fact that they have definite views of their own. Indeed, the sum of the whole matter seems to be that

> the essential prelude to any real collaborative commonwealth of Europe is the establishment of some form of Socialism in each European country.

The causes of war

> lie fundamentally in capitalist nationalism and capitalist imperialism . . . . and the removal of these causes . . . . . involves the establishment of Socialism, not merely as a national, but above all as an international force.

There may be temporary economic revivals under capitalism, but they will inevitably contain the seeds of further depressions and future wars.

Whether the reader agrees with these conclusions or not, he cannot but learn much in the course of his reading. Considering that it deals with difficult topics and that it is a summary, the book is amazingly well written, though occasionally there are sentences which show signs of haste, notably one on p. 424:

> In these circumstances far more people began to realise . . . . . that Europe had been living economically during the post-war years in a quite unreal world.

The Intelligent Man's Way to Prevent War (Gollancz, 5s.), though it has only been out a few weeks, is in parts already very much out of date. Nevertheless, it is well worth reading, for Mr. Leonard Woolf has gathered together a striking group of contributors. Sir Norman Angell

writes on "The International Anarchy" and "Educational and Psychological Factors", Prof. Gilbert Murray on "Revision of the Peace Treaties", Mr. C. M. Lloyd on "The Problem of Russia", Mr. C. R. Buxton on "Inter-Continental Peace", Lord Cecil on "The League as a Road to Peace", Mr. W. Arnold-Forster on "Arbitration, Security, and Disarmament", and Professor Laski on "The Economic Foundations of Peace". The book is valuable, but again there are signs of haste: Sir Norman Angell, *e.g.*, seems a century out in Tertullian's date, and makes the period between 1915 and 1930 into five years!

Fortunately all the books published are not of this type, and when one has tried for a few hours to live up to the intelligent man's standard, relaxation is possible by turning to, say, Mr. L. S. Constantine's *Cricket and I* (Allan, 7s. 6d.), one of the most fascinating cricket books I have met. It has all the zest and enthusiasm the famous West Indian exhibits when on the field; even when giving hints on batting, bowling, or fielding—and who is better qualified to talk of fielding?—Mr. Constantine's pages simply bubble with vitality. Constantine has cricket in his blood—his father was a Trinidad player—but to natural gifts he has added a power of application which has made him a genius. His discussion of "body-line" is that of a realist, and may be commended to Messrs. Jardine, Larwood, and Voce. All cricketers will enjoy a book which will help to speed the months to May.

Or there is the Poet Laureate's *The Bird of Dawning* (Heinemann, 7s. 6d.), in which Mr. Masefield tells a thrilling story of the sea. The China tea clipper, *Blackgauntlet,* is sunk at sea; the second mate, with a mixed crew, manages to get away in a boat; after some days' fight with thirst they find another clipper, *The Bird of Dawning,* adrift, deserted. Why it was deserted it would be unfair to tell. Once the reader gets started on the attempt to win the clippers' race with the salvaged vessel, he will forget the world and the clock until he knows how it ended.

Even interspersing books that are fairly heavy with light reading, however, progress is but slow against a spate of publications like this quarter's. One of the great temptations is to read first the books that are most attractive or most in accord with one's tastes, and leave to the last few days those where one has to toil heavily. But in these pages, which are given to mere chat, I must deal only with the first type of book and merely indicate how one faces an embarrassment of riches there.

When at 10 p.m. the day's work is done and I have had my evening meal, I face the pile which must be cleared ere press day. Then it is that I give my own "likes" full play. I have, for example, always been fascinated by Victorian politics, and when I see books about the Queen or Mr. Gladstone I simply cannot resist them. This quarter has brought several to my table.

The deft and delightful sketches in *Victoria and Albert* (Cape, 5s.), the third series of Mr. Laurence Housman's plays written round the life of the Queen, can be relied upon to give great pleasure to every reader. Mr. Housman has somehow managed to make us laugh at the Queen and the Prince Consort and yet retain our respect for them at the same time. The Prince comes especially well out of the sketches, though the picture of the Queen going out to draw the fire of an assassin is finely done. Dr. Clark, the "old duffer" whose incompetence in Albert's illness is made to look glaring indeed, and the Dean of Windsor, who has the difficult task of meeting the Queen's religious difficulties (she will not have King David in heaven at any price!) are skilfully drawn. It is not easy to select any one of the plays when all are so good, but my choice is "We are not amused".

In *Queen Victoria and Her Ministers* (Murray, 9s.) Sir J. A. R. Marriott has traced the relationship between the Queen and those who successively

served her from 1837 to 1901. The work was well worth doing, and Sir John does it well until the time when he becomes partisan rather than historian. He is far less than fair to Gladstone, more than fair to Disraeli, and positively exuberant about Salisbury. The proportion of the book breaks down too: though Rosebery was Prime Minister for a few months only—and his Premiership had little constitutional significance—he gets 20 pages; Gladstone, Prime Minister four times, gets only 27. Sir John's bias at times is very obvious; discussing the willingness of Salisbury to write to the Queen "as a Privy Councillor" during Rosebery's Premiership, he says:

> Whether . . . . Lord Rosebery was informed of the correspondence with Lord Salisbury is not clear, but the point is academic, since Lord Salisbury was evidently prepared to take office if necessary, and so give practical effect to the advice he tendered.

What would Sir John have said, I wonder, if the boot had been on the other leg? An admirable Epilogue stresses the part played by the Queen in her long reign—a permanent official while the rest came and went. This is also the conclusion of Miss Mona Wilson's racy sketch, *Queen Victoria* (Davies, 5s.). She sums up:

> Never in character, except for her signal truthfulness, nor in intellect, a great woman, she had become a great personage; and the verdict of her people, looking back with reverence and affection on a long reign of sixty-three years spent in the punctual discharge of every duty she could understand, pronounced her to have been a great Queen.

The second volume of Mr. Philip Guedalla's *The Queen and Mr. Gladstone* (Hodder, 25s.) may serve as an appendix of original authorities to the books just mentioned. While the Queen's power of application to duty and her dogged persistence cannot but cause admiration, the patience with which Gladstone stood her continual interference will be admired still more, though at one point even he is constrained to write to Lord Granville, "I think this intolerable". Often when he is to make a public speech she writes to warn him to be careful, and often she delivers nothing more or less than Tory speeches, so much so that on one occasion he retorts, "Your Majesty's argument might doubtless have been used with great force from the Opposition Bench".

In 1880 the Queen has a word to say in favour of the poor man's beer (in 1894 she disapproves of Canon Basil Wilberforce's teetotal sermons, and says, "Total abstinence is an impossibility"), and in the same year she declares that elementary education is of "too high a standard". In 1881 she speaks of the burden resting on her,

> unsustained by the strong arm and loving advice of Him who now 19½ years ago was taken to a higher and better World!

It is interesting to find Gladstone looking back in 1894 on the Gordon episode and finding it

> more difficult to reply to the objection that the Government of the day did too much than to the charge of having done too little.

The editing has been skilfully done, though I wonder what Royal epithets are concealed by dots in 1881 ("these . . . Boers") and 1893 ("that . . . mischievous individual, Mr. Labouchere"). I should require to examine the originals before accepting the words "promising" (p. 101, l. 8) and "destruction" (p. 327, l. 1).

These Victorian books gave me a delightful evening's reading, if you can call the hours from ten to two "evening".

Then there are books which deal with preaching and the work of the ministry, which I invariably read with pleasure and profit. Loud shouts of

acclamation had reached me from the United States about Professor Halford E. Luccock's *Preaching Values in New Translations of the New Testament* and *Preaching Values in the Old Testament in the Modern Translations*, and when I saw that an enterprising publisher has issued the volumes on this side (Glasgow: McCallum, 8s. 6d. each), I had to sample them right away. The Yale Professor of Homiletics finds his texts in Goodspeed, Moffatt, and Weymouth; sometimes his expositions run to several pages, sometimes to half a page only. The translation and the outline make familiar topics live again. It may be prophesied with confidence that many British congregations in the near future, probably without knowing it, will be served with Halford E. Luccock either *en clair* or disguised!

And this naturally brings me to sermons. I rarely read sermons, but last night, at the end of a tiring Sunday, pondering whether the day of the preacher *was* really over, my eye fell on four new volumes, Dr. Maude Royden's *Here—and Hereafter* (Putnam, 7s. 6d.), the Rev. Harold Brierley's *Freedom and Faith* (Allenson, 3s. 6d.), Dr. H. E. Fosdick's *The Hope of the World* (S.C.M., 6s.), and Dr. Robert E. Roberts's *We Go in Quest* (Epworth Press, 3s. 6d.). Nobody who reads these volumes will doubt that there is still a function and a future for the preacher. Widely as the methods of these four preachers vary, all are very much in touch with modern life. Miss Royden has, perhaps, too much about psychology and sex in the first part of the book (and what has Mary Slessor done to be made twice into *Schlesser?*), but in the sermons "Beginning with Me" and "Narrow is the Way" she is at her best. Mr. Brierley has movements like the "Groups" and *"Re-thinking Missions"* before him, and his fearless grappling with problems like "Unanswered Prayer" is welcome and refreshing. Dr. Fosdick, with Tammany, unemployment, and war on his mind, is stimulating and searching as ever. Dr. Roberts prints eleven "popular present-day addresses on perennial problems", an alliterative title which may make readers wary. I wish I could think that brave outspoken talks like these were heard in most places of worship on Sunday evenings. Dr. Roberts is a scholar, but he has a directness of address and a contact with ordinary life which are all too rare in the preacher.

In the course of reading these four volumes, four or five sermons suggested themselves to me, as well as numerous illustrations for sermons. This will serve to explain, perhaps, how reviewing and the work of the ministry can be done together.

Wanting a change after sermons I picked up Mr. George Seaver's *Edward Wilson of the Antarctic* (Murray, 10s. 6d.), an epic which tells of the naturalist and doctor who died with Scott. It is safe to say that this will be one of the most quoted books in sermons this winter—a member of my congregation has already had it twice in one Sunday in two Bournemouth churches, and, though she doesn't know it at the moment, she'll have it again next Sunday! Wilson, despite a tubercular history, proved as strong as anybody on two Antarctic expeditions; he had many gifts of hand and brain, as the letterpress and illustrations of this book amply show; but he had more—a deep faith in God, and a deep love for men, and a passion for service. Scott's expedition, as he himself recognized, could never have reached the Pole but for the part played by "Uncle Bill".

And so I have skimmed off the cream of the books of the quarter. What a "milk pool" still remains! Or, if you like, I have picked out the plums from the pudding; how does one describe the stodgy mass that is left?

ALBERT PEEL.

FOREIGN IMPRESSIONS AND REVIEWS.

ISSUES OF THE GERMAN REVOLUTION.

Most of us, whatever our profession, are more interested in foreign affairs than we were, say, two years ago. This is in great part due to two events of more than ordinary gravity, which have compelled the attention even of those who did not hitherto care for such things. These were, fifteen months ago, the invasion of Manchuria, the first major indication in the post-war world of the real power of forces working against the general peace trend, and six months later the German Revolution, closer to us, more absorbing, more perplexing. Almost every one watches its course; almost no one understands it. Some dismiss it as a temporary phenomenon; some tend to simplify it according to this or that theory. The more one sees of it, the greater and more complex it seems. The real magnitude of the forces at work in it perhaps no one now living can tell. The Germans themselves have no clear view of it, being in the midst of it and themselves the chief part of it. Neither can we see it steadily, because we have not experienced the historical evolution that has brought them into it. Germany is to us what Cromwell's England was to Carlyle, a gigantic battle-ground of elemental forces, never clearly discernible, the "dim Figure" of what really happens being all that history may pretend to recover.

This justifies the heading of this paper. Every simplification of the German situation to a single issue is a falsification. Even if interested only in international politics we cannot correctly speak exclusively of the political problem of Germany under such heads as withdrawal from the League, insistence on revision, *etc.* The heart of that especial problem is the condition of the people, social and political, economic and moral. No question can be considered as belonging to one of these spheres; all issues of the Revolution are part, and only important as being part, of one living situation. That is what confronts us in Germany to-day, and with that in mind I propose to indicate three issues which it raises, of which I consider the political problem to be one, but hardly the most important.

I. The plainest thing to be said about Germany is that the country presents to-day an amazing and instructive example of a convulsed society, the spectacle of movements of opinion which, long prepared as they may have been, were sudden and dramatic in their appearance. The facts are well-known, but we do not see what they amount to. The rise of a new party, with a violent and extreme programme, the clearing of the political arena by the elimination of a crowd of other parties, and a hand-to-hand struggle between the two extremes of Communism and National Socialism, these things are barometric signs of violent fluctuations in the condition of the German nation—of uncertainty, terror, despair. These very *motifs,* indeed, constantly recur in any investigation of the national outlook of the last few years.

There are other signs, less well known. Let those connected with peace organizations reflect on the almost overnight disappearance of German peace movements. I was recently given details of more than half a dozen major organizations with a total enrolment of about 60,000. All these are, I believe, now suspended or suppressed. One of the largest was supported by an organization which Nazidom could never hope to destroy, the Roman Church. Its secretary, a personal acquaintance, is now in prison, though I have heard no German put so eloquently in England the plea for equality now uttered by every national spokesman. He deserved well of his country, and—like many others—has been thought a national danger. Are we aware of the import of these facts? Is our own party system likely to go

the way of the German? Has our own peace movement powers of resistance that would suffice if it were confronted with like conditions—slack government, industrial distress, confusion and hardship in various spheres of the national life? If these became acute, would not our societies be as easily swept out of existence? Would they be sure of a working class connexion sufficient to enable them to meet the storm, or to withstand a ramp?

I submit that here is an issue of the German Revolution that is not sufficiently with us.

II. The political problem left by the Revolution is of a peculiar kind. When the German government appears intransigent or brutal, it is well to reflect that it is allowed and encouraged to be so by the nation. It is much more representative of the whole of the nation in its foreign policy than in other things. The driving force of the Nazi cause and of the present regime is to a large extent unanimity on a vigorous foreign policy and on the chief ends to be sought. The sense of national humiliation is indeed so widespread that the Government can use it as triumphant excuse for almost any aggressive measures that seem calculated to restore self-respect. Here, for example, are the words of a pacifist with a great record of international friendship, Prof. Siegmund Schultze:

> From the time that they violated the armistice conditions, imposed the Versailles settlement, committed all the infringements of justice in the carrying out of the plebiscite in various regions, invaded the Ruhr, and applied other so-called sanctions, up to their non-fulfilment of positive promises, especially in the crying case of their refusal to carry out the obligation to disarm, the States who declared the war of Versailles have laid hands on the very soul of the German people. I do not fail to recognize the faults of my country, and have indeed often pointed them out to my countrymen, but all such failings and shortcomings of a people exasperated after a long struggle cannot be compared by any impartial witness to the high-handed conduct of a conqueror who has kept his power over the moral as well as the material fate of his adversary.

The periodical quoting this protest expressly called attention to the fact that such words had more weight than if they came from a politician. And the sentiments could be paralleled from both within and without the concentration camps.

A second peculiarity of the problem is that in its solution we have become the deciding factor. It is no use waiting to see what the Germans will do; they have protested and are waiting for us to act. Remedies are first to be expected from us, not from her. When Göring asks for aircraft and Neurath for artillery they can do so because a passionate people is through them expressing its dissatisfaction. Opposition to such a state of things is no longer any use; it must have treatment. An angry boy blinded by tears hits out furiously. The wise man does not annihilate him, but sets about drying the tears so that he may see what he is doing. This we hesitate to do. Germany demands our disarmament. Our official spokesmen say that we have disarmed to the edge of risk. Is that any answer to the propaganda broadcast through Germany showing armament figures in columns, those of Germany in each case insignificant and of the former allies crushingly superior? The real disparity is so great that we cannot with equanimity say that we have given Germany a fair deal.

You will think that I am simplifying the problem, but I admit the complications, that Germans will not or do not see. It is easier to disarm when forced; it is almost impossible of one's own accord and in time of danger. The Germans do not realize that only great statesmanship can do what they insist that we are in honour bound to do. Yet are they wrong to insist that we should do it, or give them liberty of action? Take a famous phrase like

that of Hitler in the Reichstag speech of 17th May: "Germany is ready without more ado to dissolve her entire military forces . . . if other nations will do the same". Germans do not realize that such a valuable and excellent assurance as this gives of itself no confidence to a foreign government. If it is made in the conviction that the situation it describes could not (apart from a miracle) arise, then it does not help towards a solution. There are likewise few indications that Germany realizes what a bar her present warlike mood puts upon measures of disarmament that would otherwise have been probably forthcoming. It is important to realize that the German case is not plain right and ours plain wrong, but that the German case has national support, and is therefore extraordinarily powerful, only because of its measure of right, and that must be answered. Pledges must either be fulfilled in an Arms Convention or we must expect to return to the anarchy of armament competition. There lies the political issue of the German Revolution.

III. Essentially the situation is neither a mere example of national convulsion, nor the result of political grievances, but belongs to a vast movement of national recovery. You will have noticed that opinion is in this country more or less divided into two camps. There are those who comment on the new optimism, unity, and energy among the people of Germany; there are others who see nothing but the tyranny and oppression that still accompany the new regime. It is hopeless to seek to take sides between these points of view; both have evidence to support them; but it is equally true that each is in itself insufficient. The fact is that Germany has seen two revolutions this year—one of politics and parties, amply reported in the papers, another of social and spiritual strength, discerned by some travellers, not widely credited outside Germany. The second is the more difficult to fathom and describe; it has not yet found clear expression, and is frequently tinged with animosities of race and class that are a feature of the present condition of Germany. There is, *e.g.*, much false history being written in Germany to-day. In the eyes of many people such a voluminous work as Rosenberg's *Mythos des 20. Jahrhunderts* stands for the philosophy behind the Revolution, a philosophy that attempts a rewriting of German history, foresees a new German art and fresh expansion of the national life by cultivation of truly racial, "aryan" motives, without any tinge of inferior races such as that brought even by Jewish Christianity into the national consciousness. The book has been widely read and has certainly stimulated the widespread desire to return to the springs of the nation's life. It is full of wild generalizations, unproven assertions, and all the evidences of the narrowest patriotism, and as such has done considerable harm to a right understanding of the Revolution. It cannot be too clearly enunciated that such a standpoint is abhorrent to some of the finest leaders and supporters of that Revolution, although it expresses in an excited, warped form what the national consciousness is groping after, a rebirth.

We should not confuse the temporary and the ephemeral with what corresponds to the deep facts of the situation. One leader of opinion has recently written:

> The greatest thing about the German Revolution is this, that a new sense has dawned upon us of the springs of our being. This must be relentlessly exposed and brought to light, for only thus shall we become a people.

Contrast this with the book just mentioned. One represents the first flush of a newly-unearthed half-truth, the other a courageous diagnosis of the underlying facts; the first is accompanied by hate and short-sightedness, the second by the opposite tendencies towards co-operation instead of

repression. It is perhaps the prime issue of the German situation that we should learn to distinguish the one from the other.

Is there evidence that the second attitude is true and that Germany is undergoing a real revolution of heart and mind? In politics and public affairs, very little; elsewhere, unmistakable signs. Among students and groups of youth leaders, where the spirit of the *Jugendbewegung* has lasted longest, and where reform is first apparent, there has been a new and strange return to elementals, to forces deeper than the intellect. There are signs of this return in the new literature, in the new philosophy, particularly in the school of Klages, called by a name that can stand for the new German attitude towards things in general—vitalism.

At a recent conference in Oxford between English and German students it was astonishing to note the dissatisfaction of our friends with the classic type of German professor, who worked for his students and for the world, but never shared their life or seemed to live alongside them. What is termed academic liberalism is discredited in Germany because it is deemed to represent a type of existence where each member was free to do as he would without any thought of the common good. Men are thankful for a new attitude of service to the community.

No less a field for the new spirit, for the real German Revolution, has been the Church; and here again it is easy to misread the signs of the times. Where Germans see new life and a bursting of old bonds, the foreign observer sees only a State tyranny. The present divisions in the German Church are far less the result of the real German Revolution than of political interference. Here again the same phenomenon: the revolutionary principle has been at work, but turned out of its course by the civil power. Men wished to see an end to the time-serving and unreality within the traditional sections of the Church. In the day of religious decay they were ready to seize any chance of bringing the Church closer to the nation, closer to men, than sects and creeds had hitherto allowed. The force behind the movement of *Deutsche Christen* is probably here rather than in a hard and fast theory of a State Church. The same force is to be seen in the vast movement known as the *Deutsche Glaubensbewegung*, which, after attempting to form with the Lutheran and Reformed Churches a new Free Church, has appealed to the Chancellor for independent recognition. Such developments as these are not political news, but taken in conjunction with the increasing signs of religious collapse and crisis within the last few years they justify the claim of a real national revolution that has not yet found its adequate expression.

If this reading of the situation as a deeper and more national revolution underlying what happens in everyday life be true, why has it not been emphasized or taken into account by foreign observers? To this most people would answer that signs of a fundamental change are so few as not yet to warrant taking such a change as the basic fact of what we call the German Revolution. It is really a question of knowing where to look for them. They do exist, and I will consider only one here—the existence of criticism of the present regime. If the change in the nation really went deep, we are told, there would be spirited and frequent protests against the many violations of justice and humanity that have shocked Germany's neighbours. To all intents and purposes the nation is not willingly supporting its leader, but cowed by a group of unscrupulous politicians. There is more in these objections than one can deal with in a sentence, but the main thing that should be said is that the assertion of no criticism is not true. There is criticism, and on practically all heads to which reasonable English observers take exception, and it comes from influential leaders of opinion. For reasons of political expediency it has not appeared in the

daily press, but that is not to say it is either non-existent or without effect. Neither would I deny that the press control imposed with exceptional rigour by the government (*v.* the case of Mr. Panter) has been successful in concealing from many Germans cases that are common knowledge here. But to establish my main point I had better speak of the criticism that has been made in some detail.

Let us take some of the commoner accusations made against the new Germany. We shall find them all dealt with more fearlessly than we have perhaps hitherto supposed.

It is said that there is no longer individual freedom existent or desired in the country. On this head I quote Prof. J. W. Hauer[1], of Tübingen, leader of various youth movements.

> Without permanent independence and liberty no people may prosper . . . Fatherland and Freedom are realities which imply each other. " Freedom " in the liberalist sense is to-day swept away, because that had degenerated into a caricature of freedom, an unlimited and irresponsible individualism. But if this kind of freedom is dead, a new freedom must come into being, for without freedom the true German cannot live.

Compulsion in things of the mind as now practised in Germany is to many observers abhorrent. So also to Prof. Spranger, of Berlin, one of the nation's most famous philosophers, who in an article in *Erziehung* (April) said boldly that education could not brook a dictator.

> The mind cannot be forced . . . . rather a *liberator* of what is truly German is what we need.

In the same number the Professor protested energetically against the militarization of the new State. Defence preparations are one thing, but giving to the entire youth of the country a military outlook is quite another : "the army is but a subordinate service of the State, and could not even exist without trade relations and scientific progress". It is significant that for such sentiments Dr. Spranger was removed from his official position but quickly restored to it.

My last example must be one of several protests against the conduct of the Jewish question and the popular attitude towards it. In what was to be the last[2] of a series of articles devoted to National Socialism in the Conservative weekly *Der Ring,* by Hans Prinzhorn, publicist and disciple of Klages, this attitude is stigmatized in the strongest terms. Hatred of Jews is only justifiable by definitely non-Christian standards; so indeed are the new nordic race theories. Prinzhorn refuses to believe that it is truly German to have cast off Christian standards, and asserts that Jews can only be persecuted by those Germans who hold that the left hand should not know what the right hand doeth. He claims to have the support of many of his countrymen in condemning such an attitude as unworthy of the German nation.

There is behind these criticisms a fact even more eloquent than their open and unhindered expression. It is that severe, radical, as they are, their authors—and we are dealing with the most independent minds in the land—in no case believe them incompatible with allegiance to the German Revolution under the leadership of Hitler. This cannot be more forcefully expressed than in the words of the writer just quoted, the more weighty since they come from one known and respected for plain speech and fearless criticism :

> No true German can question that the victory of the National Socialist Movement has come about in favour of an idea of the State which seeks

1 *Kommende Gemeinde,* July, 1933, 20-21.
2 As yet unpub lished, owing to the death of the writer in the summer of 1933.

in its main features to give to our national existence and tradition a better organization than we have had for some decades past. Even sober and critical minds can hardly find occasion to set themselves against the aim and trend of the movement. But it is very different as regards the methods employed.

Let us make sure that we understand this attitude: approval of the new State while criticizing or even detesting the methods by which it has been made a reality. In this country we have so far refused to admit the distinction. Such an organ of opinion as the *Manchester Guardian*, for example, while doing excellent service by full and fearless accounts of happenings and measures which the German press has not been allowed to make public, has taken the line that a movement unable to avoid, or rapidly to quench, injustice on such a scale is in itself an evil and not a blessing. But the lesson of the last fifteen years of German history is surely that economic and moral chaos may bring a nation to such a pitch of despair and corruption (I use these words advisedly, as corresponding to the facts) that for lack of real leadership and an adequate force of opinion behind moderate counsels the upheaval heralding a new state of things may be unavoidably savage. That is not to say that both regenerative and violent influences may not welcome that upheaval. The class hatred that accompanies modern civilization makes it indeed more than probable that indiscriminate violence will be the chief accompaniment of any state upheaval. But the violence is likely to be momentary and the action of the regenerative forces more permanent, and it is the task of all reasonable men to strengthen these. There are signs that they exist in Germany. It is most significant that leaders of opinion, known for their independence and perspicacity, can and do speak at the present juncture as Prinzhorn and Hauer and Spranger and Barth have spoken.

Karl Barth's own most recent writing[1] is so well known to readers of this journal that it would be superfluous to deal with it here, further than to point out that he makes no criticism of the Revolution as such. On the contrary he maintains that a true and independent Church is necessary to the right development of the Revolution:

> The nation, and especially the German nation in 1933, needs, and cannot dispense with, our fulfilment of the duty laid upon us. An unusual prospect has opened up before it, the prospect of finding its real self, of becoming free and united in treading a path which its leaders have maintained they know, and which it has determined to tread with them.

These again are decisive words from one who takes up on other matters an uncompromising position, and they show Barth to be in line with the other real though unseen leaders of Germany. All these men believe that the breaking down of barriers within the State, the creation in some sense at least of a national mind, particularly evident in relation to foreign policy, are achievements so momentous that they may be made the starting point of a renovation of the State and of the underlying bases of the national life. They are content to work for the present regime with that end in view. And it is chiefly that fact which makes me believe in a Revolution greater than any single measure so far enacted by Hitler.

The real question is, which tendency and which party will win? The militarists, the fanatics of the nordic mentality, all the jobbers who join a

1 Now translated in *Theological Existence To-day* (Hodder, 2s.). Barth declares categorically:

> If the German Evangelical Church excludes Jewish Christians or treats them as of a lower grade, she ceases to be a Christian Church.

Congregationalists will be interested in his dictum:

> The whole Church is always "where two or three are gathered together unto the Name." [ED.]

successful party in order to get power for themselves and their friends, or the more far-sighted and truly patriotic souls who insist on the collaboration of all parties and all shades of opinion in the building of the new State, who are determined, with Hauer for example, not to terrorize the working class but to convert them to the Revolution? Which is it to be? It is clear that the battle is engaged and that beneath all issues of immediate policy, both at home and abroad, is the impending choice between the new State and a party dictatorship. I do not see many indications that enable us yet to forecast the result.

This, however, brings us back to the previous issue of the Revolution, its political problem. That is in fact the only fundamental concern of the nation on which we as foreign countries have a voice and a duty. It is evident that whatever line we take over disarmament and a European policy of peace will be of decisive importance in affecting the balance of power of which I have spoken. If we do nothing, or merely insist that Germany should observe the Treaty, it needs no great prophet to foretell that Germany will renounce that Treaty, will rearm as a State independent of all obligations, and will in her internal affairs come under the control of her military party. The dictatorship will continue and all concerns not necessary for military organization will have to take second place. If, on the other hand, we secure a Convention of substantial reduction of arms, Germany will no longer be able to advocate an aggressive policy, or, if doing so, will not have the national support that she has at present. With leisure to turn to internal reconstruction the day may yet be saved for the forces of education and co-operation. If things take that turn we may see something of the real extent of the German Revolution.

W. G. Moore.

The Essence of Plato's Philosophy. By Constantin Ritter. Allen & Unwin. 16s.

The British literature of Platonism has lately been greatly enriched by several important works, notably by A. E. Taylor and G. C. Field. Prof. Adam Alles's translation of Ritter's *Kerngedanken der platonischen Philosophie* is perhaps the most notable addition in recent years to this fascinating field of study, and the original work has lost little in the translation.

The volume is an outline of Professor Ritter's monumental work on Plato first published in 1910, and described by Taylor as "the finest existing full-length study of Plato and his philosophy as a whole". In the shorter volume now under review we naturally miss many of the arguments by which Professor Ritter's exposition is sustained, but for anyone who desires to get a connected view of Plato's philosophy in its systematic unfolding it would be difficult to find a more suitable book.

First comes a brief account of the life and literary activity of the great philosopher, with a chronological list of his Dialogues. Ritter traces six fairly definite periods extending from the *Lesser Hippias,* with its obvious marks of immaturity, to the *Laws,* with equally evident marks of age.

About the question as to how far Plato reproduces the teaching of Socrates, Ritter does not follow Burnet and A. E. Taylor in tracing the Doctrine of Ideas to Socrates. But he is nevertheless convinced that the earlier Dialogues (*e.g., Protagoras, Apology, Gorgias, Lysis, Symposium, Phaedo, Republic,* and *Phaedrus*), which are predominantly ethical and practical, are based on Socratic convictions. The Doctrine of Ideas, which appears in the *Phaedo* and following Dialogues, is not clearly developed until the *Theætetus*. Up to that point, Ritter argues, its significance was that "every properly formed idea had a firm basis in objective reality", a

doctrine which followed with logical necessity from the postulate which Plato took over from Socrates, to wit, that there must be an ineffaceable difference between good and bad, between true and false.

> If there are true predications and a correct naming of things, this truth and correctness can only be grounded in a reality which is also immutable. Our thoughts and words must refer to this reality.

So Ritter interprets Plato's earlier thought about the Ideas, and maintains that

> everyone has to admit as much, unless he is willing to be engulfed by Protagorean subjectiveness which, as Plato shows in the *Theætetus,* permits no difference between truth and falsehood. This subjectivism would preclude all understanding or rational interchange of thought, and only idle babbling would remain.

The *Theætetus,* Ritter thinks, marks a definite break. The more radical question of the nature of knowledge is now definitely raised, and the Socratic influence dwindles. The word *Idea* is freely employed to designate independent realities, and one chapter opens for us a vista of a sphere of reality where complete truth and absolute knowledge are attainable. Then comes the *Parmenides,* where εἶδος and ἰδέα are more frequently used to designate independent realities than they are in all the other Dialogues taken together, though, as Ritter points out, Plato was fully alive to the numerous difficulties involved in assuming a realm of absolute Ideas. Of the last group of Dialogues the *Timaeus* and the *Laws* are probably the best known. Ritter describes them as didactic, and comments on the absence from them of the "artistic free play of thoughts". I am not sure that this is true of the *Timaeus,* for it would be difficult to find anywhere in Plato's writings more evidence of his faculty for combining artistic imagination with constructive thought. His description of the fashioning of the primal chaos by the demiurge, his conception of the world-soul, the pictorial imagery he uses to describe the three types of existence, likening the ἰδέα to the Father, the ὑποδοχή to the Mother, and the γιγνόμενον to the child, surely show his imaginative artistry at its best.

Ritter's book closes with an extremely interesting chapter on Plato's thoughts concerning God. He reminds us that Plato uses the picture of a Father when he speaks of the relationship of God to His creations. In the *Timaeus* he repeatedly calls God, from whose goodness the thought of creation proceeds, the father of the world, and he also speaks of God's providence. Many commentators dispute the identification of the "Idea of the Good" with God; Ritter holds that since the Good (as Idea) "consists in complete agreement of all segments or characteristics of reality" and since

> uniform co-operation and interaction can be produced only by a spiritual power which rules the world, and can be assured only by the rule of this power,

it is immaterial whether we use the concept of the Good or that of God; for they will be identical in content.

Plato, like Socrates, was a pious man. He valued and urged the use of prayer, and in the *Timaeus* (27c) he recommends prayer at the beginning of every undertaking. In his last and unfinished Dialogue which was to be a bequest to his people, he writes:

> This much I can tell you, that not a single person of those who in their young years shared the opinion that there are no gods held to this conviction to his old age.

It is a great pleasure to recommend this book to all lovers of wisdom.

F. E. England.

CURRENT LITERATURE.

" Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

" A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London, and the date* 1933 *unless otherwise stated*).

A Modern Prelude. By H. I'ANSON FAUSSET. Cape. 10s. 6d.

This is a truly great book, one which marks, if it does not make, an epoch. Mr. Fausset has already made himself a name as a literary critic. His books on Wordsworth, Cowper, Coleridge, Donne, Tennyson, and Keats have shown him to be both sensitive and penetrating, and now he has given us an autobiography as frank and courageous as it is well written. In it he tells of the way he has travelled, both in his outer life and in the realm of thought. His mother died when he was an infant. This shattered the life of his father, a clergyman living on his nerves, and not unlike Samuel Butler's father in *The Way of All Flesh*. The boy grew up, thoroughly repressed, in an atmosphere of fear and lacking all affection. He describes candidly and carefully the way his mind developed, his schooldays, and the dawn of love, his life in Cambridge during the War, the place that music played in it, how his mind worked during the illness which prevented him from taking part in active service, and how he endeavoured to find adequate expression in poetry and letters and in marriage.

Then against this background he surveys his interior journeying, his attempted escape from egoism, and his search for reality. He shows how he tried modern writers and found them wanting—Middleton Murry, D. H. Lawrence (the few pages devoted to Lawrence are the best and fairest estimate we have seen), J. C. Powys, Bertrand Russell, and Adler. Jacob Boehme made a definite contribution to his evolution at one period, while his examination of the great writers made him

> recognize a creative sincerity, which was in refreshing contrast to the conventionality or the sectarianism of organized religion.

Orthodox religion is then examined, and here Mr. Fausset has much to say which should give pause to all who belong to the churches. He believes that the spiritual reality in the Incarnation, the Crucifixion, and the Resurrection have been

> distorted in Christianity by being arbitrarily associated with the historical life of Jesus, a life of which the records were sufficiently fragmentary to allow free play to legend and superstition.

For him, Christianity's insistence

> that we must accept Jesus as a God and a personal Saviour and all the doctrine that followed from this assumption and was intended to support it, had come to bar the way to such true faith and experience.

Orthodox teaching in regard to Christ makes impossible that entire freedom by which alone the God Who is infinite and beyond personality is known.

> This was the new marriage of God and man in which alone I felt that I and my world could find fulfilment and the wholeness we had lost. The ages of the Father and the Son, to borrow the Trinitarian idiom, were

drawing to a close. The new age of the Holy or Whole Spirit was at hand. And man must yield himself without any shrinking reserves to this Spirit. For only so could he conceive new truth and new life.

From orthodox Christianity Mr. Fausset turned to the East, and for a time thought he had found light and peace in its great religions. He was disillusioned, and the place where he now rests is revealed in the following words :

> So long as Faith is considered to involve a conscious assent to religious doctrines, it can never, I am convinced, be experienced by the men and women of the modern world who are most vitally aware. Nor can it be born of a determined act of will. But if Faith is recognized as a dedication of the whole self to the Creative Spirit, the finer workings and demands of which can only be known as we come more and more to live in the light of its inspiration, it will take a reasoned form within us, as we continue to grow towards wholeness.

This brief sketch is far from doing justice to a very searching and challenging study of the life and thought of our times. It is not without its encouragement for those who desire a great simplification in religious life and worship. Quoting Lawrence—

> I hold this the most sacred duty—the gathering together of a number of people who shall so agree to live by the *best* they know, that they shall be *free* to live by the best they know. The ideal, the religion, must now be *lived, practised.* We will bring Church and house and shop together.

—Mr. Fausset gives something like the true conception of Congregationalism, though he would be far from accepting the doctrines for which Congregationalism has stood :

> Indeed, if eighteen centuries of Christendom had proved anything, it was that a true Church had never been built upon earth except in the inner being of regenerated souls. No official Church could justify its claim to represent the " mystical body of Christ." But all down the ages there had been a Secret Church, composed of those who had worshipped God in spirit and in truth, and realized Him in their higher consciousness.

The main criticism one would offer of the outlook of the book in general is that the self-development emphasized seems to be of a dangerously selfish kind. In Mr. Fausset's pursuit of the ideal life for himself there seems to be little concern for suffering humanity, for those who are obliged to live sordid and squalid, limited and frustrated, lives through no fault of their own. The mysteries of pain and grief do not seem, so far as one reads in this book, to have pressed heavily upon him. To live the contemplative life is no doubt a great thing, but there is something higher. The immortal garland is won not without dust and heat.

EDITOR.

Moscow Dialogues. Religion and Communism. By JULIUS F. HECKER, Ph.D. Chapman & Hall. 8s. 6d. each.

Professor John Macmurray introduces Dr. Hecker, a teacher of philosophy in Moscow and a supporter of the Soviet regime. He was born in Russia and has spent much of his time in America, returning to his native land as a member of the Famine Relief Mission, and joining the educational services of the Soviet Union.

In the *Dialogues* a body of visiting Americans catechize Socratov, who expounds Soviet philosophy. This book is valuable, but the second deserves a very wide circulation. Its title is misleading, the sub-title, "A Study of Religion and Atheism in Soviet Russia", providing a much more accurate description of the contents. It summarizes both the rise and development of the anti-religious movement in Russia and also the situation as it is to-day. There is an admirable account of the religion of the Russian

people and of the Orthodox Church—its superstition, its connexion with the State. Especially are we reminded of its insistence on the value of tradition, an insistence those who were at the World Conference on Faith and Order at Lausanne will well remember :

> The Orthodox Church alone has preserved the divine doctrines just as they were committed to her, and will preserve them unchanged to the end of the ages, without adding to or taking from them a single iota, inasmuch as she is the pillar and ground of truth, inasmuch as the spirit of God which dwelleth within her preserveth her from all error.

A chapter on Nonconformity contains an allusion which shows how chickens come home to roost :

> When trying cases of conscientious objection the court pays due attention to the denominational affiliation of the objector, and only those are considered entitled to exemption who belong to denominations which before the World War stood upon a non-resistance platform. Thus a considerable number of Baptists have been refused exemptions on the ground that the Baptist Church did not advise its members to refuse service in the World War and hence should have no scruples in rendering service to the Red Army.

The way the "Enlightenment" came from France to Russia in the 18th century is described, and the opinions of leading Russian revolutionaries, such as Herzen and Bakunin, summarized. A valuable chapter on "Intellectualist God-Wrestlers and Seekers After God" (Dostoievsky, Mereshkovsky, Berdyaev, and others) is followed by one on Tolstoy. After a sketch of the Communist theory of religion the conflict of the Orthodox Church with the revolution is outlined, broadening down to the attack on all religion. The methods and results of atheist propaganda are examined. Here Dr. Hecker says, speaking of the "anti-God" museums :

> It is true that intelligent religious foreigners, many of whom have visited these museums, find nothing anti-religious about them, since they demonstrate acts most of which have for a long time been accepted by all intelligent religious people, and strike hard only at uncompromising fundamentalists and at those not wishing to accept a sociological origin and interpretation of religion. But under conditions as they exist in the Soviet Union, where there has been no modernist movement in religion, the alternative to orthodox religion, with its obscure theology and cosmology, is atheism.

In surveying the future Dr. Hecker doubts whether Soviet expectations, expressed in the following words, will be fulfilled :

> The strategists of the militant atheist movement have calculated that within the next decade the power of organized religion will be broken in the Soviet Union and the roots which feed religion will wither away.

An Appendix contains the Soviet's decrees in regard to religion as well as the instructions issued on "Problems and Methods of Anti-religious Propaganda".

EDITOR.

Recent Developments in the Textual Criticism of the Greek Bible. By FREDERIC G. KENYON, F.B.A. The Schweich Lectures of the British Academy, 1932. Oxford Press. 6s.

In this welcome volume Sir Frederic Kenyon adds to the already great services he has rendered to the study of the Bible in Greek. In six chapters he summarizes in a very attractive way the progress that has been made in the study of his subject in the last fifty years or so. The chapters are entitled : "Westcott and Hort and the Revised Version", "The Discoveries of Fifty Years", "Developments in Textual Theory", "The Chester Beatty Papyri", "Results and Speculations", and "The Greek Old Testament". They are in the main "addressed less to specialists than to ordinary students of the Bible", and it is to be hoped that many of these

will read the book and learn of the astounding amount of research that has been done within the last half century. The chapter on the Chester Beatty papyri will be very acceptable also to specialists. The first announcement of their discovery was made by Sir Frederic in a memorable letter in *The Times* on 19th November, 1931, and the honour of publishing them has been most fittingly entrusted to him, as he is one of the leading papyrologists in the world, as well as an authority on biblical texts. In this collection he says :

> we have three substantial manuscripts of the New Testament, covering, to a greater or less extent, ten books, which can be assigned with some confidence to the third century, and eight of the Old Testament, covering nine books, of which one is as early as the second century, and five not later than the third.

I should like to reinforce Sir Frederic's appeal for new workers in this important and fascinating branch of study, to the prosecution of which his most interesting book affords a powerful stimulus.

A. Souter.

Revelation and the Holy Spirit. By F. W. Camfield, M.A., D.D. Elliot Stock. 7s. 6d.

This "Essay in Barthian Theology" is a sufficient answer to the recent statement that the Congregational ministry is ceasing to produce theologians. The mantle of Dr. Forsyth—described in Dr. McConnachie's Foreword as "that Barthian before Barth"—has surely fallen upon his pupil Dr. Camfield, who for the last fourteen years has carried on a remarkably successful ministry at Worthing. Dr. Camfield may describe himself, with characteristic modesty, as a disciple of Barth, but it is very evident that he is no mere echo of the "Crisis" theologian. He is able to make masterly use of the Barthian dialectic precisely because his own mind is essentially Barthian, and probably would have been so even if he had not taken the trouble six years ago to learn German in order to study Barth at first hand. This book will certainly take its place as the leading exposition in English of the theology of Crisis.

At the same time it must be regretfully admitted that the book is by no means easy to read. It is strong meat requiring well-disciplined minds for its digestion. As the scholarly presentation of a case it may fail through its academic form. It needs translation into a more ordinary idiom.

Dr. Camfield starts from the position that Revelation is not a process in history or in religious experience that is amenable to scientific or psychological treatment. On the contrary, it is essentially supernatural, miraculous, involving an approach of God to man, the breaking in of a higher order which, from a rational point of view, is radically discontinuous with human nature. Only so can Revelation have the character of objectivity and universal validity. Hence it cannot be arrived at by any examination of religious experience, or of mere historical fact, still less by any utterances of science or of philosophy. It comes to us solely on the witness of the New Testament as the record of a divine deed or word which, while it enters into history is more than history, is, indeed, an actual approach of God to man in the Incarnate Christ. This witness is appropriated by faith which is again miracle—inaccessible to psychological enquiry—involving the activity of the Holy Spirit in the human consciousness. This activity of the Holy Spirit does not mean immanence in the ordinary sense of that term ; it involves a radical discontinuity which can be overcome only from the divine side. Upon the basis of this witness of the New Testament as interpreted by himself, Dr. Camfield erects the whole structure of Catholic theology and Christology as worked out in the first five centuries.

No mercy is shown to modernist attempts to water down Nicea and Chalcedon.

The difficulty is to understand why the New Testament should be taken without further ado as the sole reliable witness. Dr. Camfield raises the question of the claims of other religions, only to brush them lightly aside. He is content to take up the position that the New Testament claims to offer a supernatural revelation, and that it is his business, not to examine the validity of the claim, but to set forth its content. But surely that is the crux of the whole matter. Must we not satisfy ourselves first of all that the New Testament claim is justified? And what answer is to be made to the Catholic assertion that to secure objective validity for the New Testament revelation you are thrown back upon an infallible Church?

In point of fact the insistence upon radical discontinuities (from the rational point of view) is apt to defeat its own ends. Dr. Camfield admits that there must be some sort of continuity between divine and human if there is to be any revelation at all. God is immanent in the world, else he cannot be transcendent. But this admission does not amount to much, inasmuch as we are forthwith assured that God is not immanent in any sense that we can really understand. Discontinuity "on our side", negation, crisis, are the all-important conceptions. We have an uneasy feeling that sometimes the dialectic is playing around unreal antitheses, and that we have got something like the Hegelian trick of assuring us that "somehow" (blessed word!) contrasts are resolved in the absolute. "What great word will clothe chance with the significance of choice?" asks Dr. Camfield (p. 74). We answer that if both words are to be taken seriously, you cannot disguise one to look like the other. No wonder we are told elsewhere:

> To try and think this out is, of course, madness . . . . To attempt to describe the "how" of this, is impossible.

No doubt, if the concept of revelation is to be taken seriously, there is an element of non-rationality to be reckoned with. But it is surely an entirely different thing to be told to turn our backs altogether upon rational knowledge in order to accept the *ipse dixit* of the theologian who proposes to declare to us a supernatural word or deed which has come to him through faith in what he regards as the witness of the New Testament. We have not escaped from subjectivity if the theologian can be submitted to no tests, and if the New Testament witness is declared to include an *Urgeschichte* which is beyond the reach of the historian. One feels like a man who has been taken into a dark room and bludgeoned on the head in order to be made to see the stars. Does one see the right stars in such a case? Who is to judge?

Nevertheless Dr. Camfield's book is not one lightly to be put on one side. It is a praiseworthy attempt to reach something objective, and to place Christianity beyond the reach of attacks from the side of psychology, historical criticism, and humanistic philosophy. It is rooted in a true conception of Christianity as a religion of supernatural grace. Any effective reply to the Barthian position must take account of that central conviction.

We have noted nearly 20 misprints, some of them rather serious; a great blot on a book like this.

E. J. Price.

The Christian Belief in God. By A. E. Garvie, M.A., D.D., D.Th. Hodder. 16s.

With this volume, latest in time though first in logical order, Dr. Garvie brings to triumphant fulfilment an enterprise as admirable for the daring of its conception as for the sustained power and all-round competence of its

execution. The whole work is a worthy and characteristic achievement of this most versatile of modern British theologians. Although organically one with the trilogy of which it is a member, the book before us is complete in itself as a textbook of Christian apologetics, whose function—as Dr. Garvie conceives it—

> is to relate the *Christian religion* to *religions* generally, as the *affirmation* of what truth they contain, and to relate this *affirmation* to man's other personal interests and activities for such *confirmation* as these may offer.

The first part of the book deals with the "Affirmation", and no mere list of chapter-headings could convey any idea of the extraordinary wealth of material which the author brings under contribution. In no other modern work of this scope will the student find the historical phenomena of religion presented so adequately and in such true perspective.

For many readers, however, interest will be quickened as they turn to the philosophical "Confirmation" in the second part of the book. Here the traditional theistic "proofs" are historically reviewed and constructively appraised against the background of modern philosophy and scientific thought. The trends of recent movements in physics are succinctly stated and cautiously weighed. (It is reassuring, *e.g.*, to read that Dr. Garvie is not in haste to build any conclusion upon the alleged "indeterminacy" of Nature.) In the chapter on Ethics the challenge of contemporary Humanism is faced, while that on Æsthetics emphasizes considerations too often neglected by theistic philosophers. After a chapter on Mysticism (where the German distinction between *Mystik* and *Mysticismus* is helpfully introduced to supply a long-felt want in discussions of this subject) the book climbs to its peak in the chapters "Theodicy" and "Theism", which prepare the transition to the volume on Christian Dogmatics.

Not the least among the author's many accomplishments is his power of summarizing the positions and arguments of other thinkers. Such summaries abound throughout the book, and, together with generous quotation from the literature, provide a conspectus of the entire theistic debate from Anaxagoras and Plato to Bertrand Russell and Julian Huxley. Dr. Garvie's own valuable contribution to that debate gives the book a more intimate quality than textbooks usually possess without impairing the authoritative objectivity of the discussion. In a field where good textbooks have been rare, this work will at once take its place among the indispensables. To theological students (and their teachers) it is a godsend.

A few slips have escaped notice, *e.g.*, "earthly" for "unearthly" in the quotation from F. H. Bradley (p. 110), and on p. 64 three quotations from J. Baillie's *Interpretation of Religion* are credited to a book by another author.

H. F. Lovell Cocks.

The Conception of God in the Philosophy of Aquinas. By Robert Leet Patterson, Ph.D., M.A., B.D. Allen & Unwin. 21s.

It is an interesting sign of the renewal of interest in Medieval Scholasticism that a book of over 500 octavo pages should appear on the Angelic Doctor's conception of God. But one remembers that the whole first book of the *Summa contra Gentiles* is devoted to the doctrine of God; and even the more concise statement in the *Summa Theologica* runs to 26 questions with many subordinate articles.

The parts of the knowledge of God in the system of Aquinas are four, the proof of the Divine existence, the negative theology, the positive theology, and the doctrine of the relation of God and the world.

Rejecting the ontological proof of Anselm, Aquinas gives five proofs for the Divine existence. Mr. Patterson regards all the five proofs as going back ultimately upon the principle of sufficient reason. Here, as it happens, is a world: what does that imply as the necessary ground of its contingency? The answer to this question, though we may approach it from different sides, is always God.

St. Thomas goes on to say that we know more properly what God is not, than what He is. In other words, the first theology is the negative theology, which affirms at once the simplicity and the infinity of God.

But a God of whom we can only speak in negations cannot be a satisfactory basis for Christian belief; and so Aquinas adds to his negative theology the positive theology which describes the nature and the character of God in terms derived from the universe outside Him. The principle of this positive theology is *Analogy*. God is altogether other than the world: that is the negative theology. Nevertheless, He is the sufficient reason of all that exists in the world; accordingly, He contains in Himself in a higher degree the principles of all cosmic existence; so far then He resembles the world: that is the positive theology.

Mr. Patterson is favourable to the Thomist proofs and disallows Kant's criticism of them: he agrees with the modern Neo-scholastics that the world must have a sufficient reason, and that this reason must be God. But the Thomist union of the negative and positive theology through the principle of analogy does not come off so well at Mr. Patterson's hands: he argues that the principle of analogy requires far more critical treatment than Aquinas has accorded to it: as it stands, it affects the entire universe of finite beings with some degree of unreality. For only God has Being truly: other entities have Being at some remove, Being in some sort, in degree less than true Being; but what is this analogical existence? Moreover, the doctrine of Aquinas is that the only true object of God's knowledge and will is Himself in the simplicity of His Being: the multiplicity of finite objects known and willed cannot be deduced strictly from this first principle, and so the whole order of finite things becomes uncertain and wavers between being and non-being.

The Thomist doctrine of the relation of God to the world is that the world is really related to God in its dependence upon Him, but that the relation of God to the world is only "a relation of reason". In other words, God is absolutely independent of the world; and the various relations of Creation, Preservation, and Providence, in which we suppose Him to stand to it, are only the constructions of our minds. Here again Mr. Patterson disagrees: we should expect him to do so in view of his attitude to the doctrine of analogy. He wants a real relation between God and the world equally with one between the world and God.

It is odd that Mr. Patterson should make no mention of Duns Scotus in his argument. He does not seem to be aware that the great rival of St. Thomas criticized him exactly for similar reasons. The Subtle Doctor said that if Being meant one thing when applied to God and another when applied otherwise, then the living nerve of theology was severed.

It is impossible to intervene in this great debate in a review, which can only say that Mr. Patterson's study is a very thorough piece of work, and that his exposition and criticism of the Thomist conception of God furnish an excellent introduction to the great Schoolman, which it may be hoped will lead some at any rate to go back to his own unsurpassable statements, particularly that in the *Summa Theologica*. The only thing that I will say in conclusion is that it is not difficult to criticize St. Thomas, but it is very hard to propound a doctrine of God more satisfactory than his. To use a

homely illustration, it is so often a case of "out of the frying-pan into the fire". If in our anxiety to establish a "real" relation between God and the universe, we virtually make Him a part of the universe, sacrificing His infinity to do so, is what is left to us "really" God?

ROBERT S. FRANKS.

Proclus, The Elements of Theology. By E. R. DODDS, Professor of Greek in the University of Birmingham. Oxford Press. 30s.

This is the kind of book which makes one thankful for the existence of a great University press, that will publish a work which may be a κτῆμα ἐς ἀεί but certainly not a best-seller! Here scholarship and production are equal to one another: it is almost impertinent to praise either, but the world of learning is greatly enriched by their happy conjunction.

What is put before the reader is a Greek text of the one extant systematic exposition of Neoplatonic metaphysic, together with an English translation, Introduction, and Commentary. The fact that in this work alone Neoplatonism is systematically expounded, sufficiently explains the importance of the undertaking.

The greatest monument of the school is of course the *Enneads* of Plotinus; but this is a collection of occasional essays or lectures, each and all presupposing a general body of doctrine common to the philosopher and his audience. The *Enneads* are therefore not well adapted to a first study of the principles of Neoplatonism: the *Elements* of Proclus is admirably suited for the purpose. Professor Dodds says:

> The emphasis throughout is on structure; and for this reason, abstract and desiccated as the treatise appears on a first acquaintance, it has for the student of Neoplatonism the same sort of value relatively to the *Enneads* which the study of anatomy has for the zoologist relatively to the examination of the living and breathing animal.

There is a special reason why theological students should be interested in Proclus. Neoplatonism has bitten deep into Christian theology: one need only mention St. Augustine and St. Thomas Aquinas as examples of its influence on the general development of Christian thought; while in our own country we have the Cambridge Platonists and in this present time Dean Inge, who has written a great book on Plotinus and recommends Neoplatonism as the only satisfactory basis for a modern theology. Now, the chief source of Christian Neoplatonism after St. Augustine was

> the unknown eccentric who within a generation of Proclus' death conceived the idea of dressing his philosophy in Christian draperies and passing it off as the work of a convert of St. Paul.

This was of course the famous "Dionysius the Areopagite", who acquired in the Middle Ages an authority only second to that of St. Augustine. It has been truly said that Aquinas drew much of his honey from the hives of Dionysius. It is a great thing for us now to be able to go back to the complete system of doctrine which lies behind the negative theology and hierarchical schematism of Dionysius, so as fully to understand the real implications of the Neoplatonic outlook. The first requisite for a judgment as to whether Neoplatonism can furnish an adequate basis for Christian theology is a comprehensive acquaintance with the system: here in Professor Dodds's book the opportunity is furnished.

The Introduction discusses the development of Neoplatonism and places Proclus in it. The translation is literal, following the text with the greatest fidelity. Any other kind of translation would be out of place; since the argument is as closely reasoned as that of Euclid. The commentary is

both grammatical and philosophical. All the conditions for study are given :

Who will, may hear Sordello's story told.

The "Theology" of Proclus is abstruse like Browning's poem ; but both are worth the effort.

ROBERT S. FRANKS.

The Emergence of Novelty. By C. LLOYD MORGAN, D.Sc., F.R.S. Williams & Norgate. 7s. 6d.

In this book we have Professor Lloyd Morgan at his clearest and best, and the "get-up" of the volume is in keeping with the excellence of its contents. The author has always maintained that there is no inconsistency in combining full belief in emergent evolution as a scientific hypothesis with belief in the causal efficiency of God at every stage of progressive advance. In its popular use, the term "emergence" implies the appearance of what already existed but was hidden from view. In its technical use the term applies to something that nowhere existed prior to its appearance. The emergent quality does not come into being out of nothing, and yet "it was not actually existent aforetime". It is a new pattern in the sense that its scientific interpretation requires a new formula.

In the present work Dr. Lloyd Morgan deals with the emergence of novelty from the strictly scientific and empirical point of view. Taking the term evolution to mean a process occurring in the course of natural advance, he does not deem it appropriate, in such an enquiry, to call in (as Bergson does) the notion of a creative and directive source of all that happens within the evolutionary process. He maintains that emergent evolution is a scientific and not a metaphysical hypothesis, and he argues that confusion can be avoided only if the metempirical line of inquiry (the reference namely to Activity, Élan Vital, Entelechy, and the like) be kept separate from the scientific lines, *viz.*, the physical and the psychological. He would restrict the term causality to the metaphysical department, using the relational term "causation" in the scientific context. Similarly he would confine "substance" to the metaphysical inquiry, delegating to science the examination of the modes of substantial relatedness or those "items of stuff" which constitute the "thises" and "thats".

When certain of these "items of stuff" enter into a new mode of substantial relatedness we get a genuinely new unit. Dr. Morgan maintains that at certain stages of organismic advance new modes of substantial relatedness occur, the advent of which could not have been predicted on the basis of full and adequate knowledge of all that had previously been reached.

Coming to the realm of mind, Lloyd Morgan distinguishes as three "levels of mentality" the sentient, perceptive, and reflective, in ascending order, and he finds in the passage from one to the other the same feature of unpredictable emergent novelty. Throughout seven chapters he works out this conception with characteristic thoroughness, passing in review a great variety of contemporary theories. In an interesting "Epilogue", where he raises the metaphysical question, he speaks of cosmic purpose as the ideal complement of evolutional process. Process and purpose are the inseparable components of the unitary nature of reality as a whole.

> Of *process* we have empirical knowledge, but of *purpose* such knowledge can only afford those intimations on which human thought may construct and symbolically express a representative vision of so much of its abiding wholeness in reality as has thus far taken emergent form in concrescent process. More than this lies beyond our ken.

It would have been helpful if the author had given a clearer hint of his accordance with Whitehead's (and Plato's) contention that the "emergence

of value" implies the background of an eternal envisagement of those values.

This is not an easy book, but to master it is to gain something immensely greater than mental discipline.

F. E. England.

Counter Attack from the East. The Philosophy of Radhakrishnan. By C. E. M. Joad. Allen & Unwin. 7s. 6d.

In previous numbers of *The Congregational Quarterly* we have drawn attention to some of the more important of Prof. Radhakrishnan's books and have sought to show his great significance as an interpreter of Hinduism who is fully conversant with the philosophy of the West, and as the protagonist of a Hinduism which has been so modified by Western influences that it can be professed by modern Hindus with pride and confidence. In this book Mr. Joad describes the philosophy of Prof. Radhakrishnan, and with some reserves commends it to the West as providing that basis of religion which the West must find if it is to be cured of its dissatisfaction and restlessness.

Mr. Joad's fame and skill as a writer may secure for Prof. Radhakrishnan's writings a wider influence in the West than they have yet obtained. But we have found the book of more interest for what it tells us of Mr. Joad than for what it tells us of Prof. Radhakrishnan. Prof. Radhakrishnan writes with such admirable lucidity that we doubt if he requires an interpreter to be understood. Anyone who reads his *Hindu View of Life* or his *Idealist View of Life* can understand his teaching. What would be valuable would be a study of Prof. Radhakrishnan's philosophy in its relation to the classic philosophies of India and, in particular, an investigation of the influence of Christian and Western thought on his interpretation of Hinduism. That Mr. Joad does not provide. He is interested in Prof. Radhakrishnan not as an exponent of Hinduism but as one whose philosophy may help the West.

Towards the close of the book Mr. Joad comments on the fact that

> Radhakrishnan is a deeply religious man, widely known for his exposition of a fundamentally spiritual view of the universe, a universe in which God is passionately affirmed. I, on the other hand, am an avowed agnostic, openly critical of official religions, author of a book, *The Present and Future of Religion,* wherein official Christianity as preached by the Anglican Churches and embodied in their organization is repudiated, and its official decline prophesied and acclaimed . . . . . When I referred to this obvious divergence of outlook, Radhakrishnan assured me that the differences between us were only superficial . . . . Religion, but not religions, is what, in his view, the world needs. " The world would be," Radhakrishan writes, " a much more religious place if all the religions were removed from it".

Here Mr. Joad is right. There is, indeed, less divergence than would appear between Mr. Joad and Prof. Radhakrishnan for the Hindu philosophy which the latter interprets is itself agnostic and to its agnosticism is due its tolerance of contradictory and incongruous conceptions of the Divine. Mr. Joad's book is yet another instance of the preference of the modern man to be in Dean Inge's phrase "an honorary member of all religions" instead of a convinced adherent of one.

We have often condemned the unfairness with which a certain type of Christian advocate is blind to the errors of Christians and eagle-eyed in his detection of the baser aspects of Hinduism. Here the process is reversed. Mr. Joad writes of Christianity without sympathy or insight, and accepts at its face value Prof. Radhakrishnan's presentation of Hinduism. We have the gibe at Paul without which no reference to Christianity seems

to be complete. (Paul transformed "the original and highly advanced teaching of Jesus into a commonplace mixture of repentance, retribution, and salvationism"). In his sombre picture of the present confusion of the West, Mr. Joad quotes from "the speech of inspired eloquence" with which Mr. Bernard Shaw's last play, *Too True to be Good,* ends.

> I have no Bible, no creed: the war has shot both out of my hands. I am ignorant: I have lost my nerve and am intimidated: all I know is that I must find the way of life for myself and all of us, or we shall surely perish.

But had Mr. Bernard Shaw or Mr. Joad either Bible or creed before the war? It is well that the bankruptcy of irreligion should be realized. But we wish that Mr. Joad and the intelligentzia he represents would look to Galilee with the eagerness with which he looks to India. If he really understood the New Testament he might find a cure for modern restlessness and scepticism more adequate than any vague "religion without religions" can provide.

SYDNEY CAVE.

The Congregational Descant and Fauxbourdon Book. By W. G. WEBBER. Congregational Union of England & Wales. 2s. 6d. Six or more copies, 2s. each.

It is certainly time that Congregationalists should have a Descant Book of their own; previous collections have been largely written with *Hymns Ancient and Modern* in mind, and choirs purchasing them have found not only discrepancies in the melodies, but have often had to buy a volume containing descants to many tunes not in their hymn-books. A further great advantage in the present volume is that no special accompaniments are necessary; the organist needs only to play the harmonies in the *Hymnary,* to which the Descants have been added.

What are the essentials of a good Descant? First, it should be tuneful, for otherwise it will be difficult to learn; secondly, it should make good two-part counterpoint with the hymn-melody, that is to say, the descant and the tune should go well together without calling in the accompaniment to provide a bass. Mr. Webber's Descants are in the main tuneful, but we are not sure that he has entirely grasped the second essential. There are far too many fourths between the melodies and the descants. Where these occur in passing, it does not perhaps matter so much, but they certainly should not occur on an accented note, such as in Abridge (bar 9), Albano (bar 7), Illsley (bar 7), Ratisbon (bar 11), and other instances. Here and there are some ugly clashes and collisions between melody and descant, such as in Ely (bar 6), Leoni (bar 13), and Tallis' Canon (bar 6); and there are even a few instances of consecutive unisons, surely a matter on which there can be no two opinions. In addition, the organ harmonies to the last verse of St. Theodulph contain some weak chromaticisms that are in our opinion totally out of place in a sturdy tune of this description. Incidentally, a descant is provided for Easter Hymn; but how is a tune of this kind, that goes up to top F♯, to be sung in unison? We can already hear complaints from altos and basses and, not least, the man in the pew, whose compass is severely restricted.

The Faux Bourdon arrangements (tune in the tenor) are much better; and perhaps this collection may awaken interest in this interesting and nearly always successful, although little-practised, method of treating hymn-tunes.

Altogether, in spite of the fact that a closer musical scrutiny before publication would have been an advantage, this is a useful volume, and deserves to be widely known.

E. H. THIMANN.

SHORTER NOTICES AND DESCRIPTIVE LIST.

*(Books marked * are recommended for ministerial reading).*

Vols. II and III of Mrs. Thomson Davies's *The Heart of the Bible* (Allen & Unwin, 5s. each) are now ready, Vol. II being "The Literature of the Jewish People", and Vol. III "The New Testament". Once more the selections are carefully made and the scholarship of the commentary sound and reliable. Teachers should find the work specially serviceable, and we hope they will aid it in speeding the process by which knowledge of the Bible, for long generally accepted by scholars, percolates to the pew and the classroom.

In *Tales from the Old Testament* (S.C.M., 3s. 6d.) the Rev. H. W. Fox retells familiar stories. The pictures by Miss R. F. C. Waudby are a decided help to the book.

Mr. Basil Mathews's *A Little Life of Jesus* (Oxford Press, 3s. 6d.) is about half the length of his *Life of Jesus*. It is not an abridgment, but an entirely new book.

Mr. Vaughan Stock's *Life of Christ* (Methuen, 6s.) is a consecutive narrative transcribed from the texts of the four Gospels. The Authorized Version is used, and there are eight woodcuts.

Professor C. E. and Miss Eleanor Raven have collaborated in a book of an unusual kind, *The Life and Teaching of Jesus Christ* (Cambridge Press, 4s. 6d.). After describing Judaism in the time of Christ, they pass on to discuss the evidence for His life and teaching, and then the life and teaching themselves, documenting the chapters by printing *Mark, Q,* the main passages peculiar to *Matthew* and to *Luke,* and some parts of *John.* The book should prove very useful to teachers.

While perhaps not up to the best of Nisbet's admirable "Library of Constructive Theology" (10s. 6d.), Professor L. W. Grensted's *The Person of Christ* is not unworthy to rank with them. He has started "from the needs of men, and from my own need"; he "assumes faith and seeks understanding", and throughout stresses experience, and the result is a book which,

> . . . . . from the standpoint of a sinner forgiven and set free,

while it may not satisfy academic theologians, will be found generally helpful. Dividing his subject into "The Facts", "The Interpretation of the Facts", and "Faith and Practice", Canon Grensted fruitfully discusses the Jesus of the Gospels and of the Church in the light of history and of psychology. He finds Him to be "not only perfect Man but perfect God", while the doctrine of emergent evolution suggests that

> in Christ and in the Church which is the organic and corporate fellowship of His Body, there has "emerged" in manhood that wherein the Being of God Himself could be expressed upon a new, and for man, a final level of perfection.

In an Appendix on "The Sinlessness of Jesus" Canon Grensted aptly points out that critics of Jesus (Mr. Lenwood's *Jesus, Lord or Leader?* is cited) derive their standard "from Him Whom they criticize. There is no higher standard to be found amongst men".

What did Jesus look like? Mr. C. C. Dobson's *The Face of Christ* (Centenary Press, 6s.) discusses Heaphy's reproductions from the catacombs and cloth likenesses, including one attributed to St. Peter. He considers that a fresco likeness from the catacomb of SS. Nereo ed Achilleo is

the basis of the traditional portrait. The most impressive portrait reproduced in the volume is that from the catacomb of St. Callixtus (? beginning of 3rd century).

It is to be regretted that Dr. W. E. Orchard spoilt such a fine piece of apologetic as *The Inevitable Cross* (Putnam, 7s. 6d.) by his Preface. In it he tells us—the information was superfluous—that the first part of the book was written before, the last after, he became a Roman Catholic; he also goes on to claim, not merely that difficulties about the Cross

> are largely due to crude and unbalanced doctrines disseminated by the well-intentioned but ill-informed zeal of authorized open-preachers [? what *does* this mean?] of various kinds of persuasions,

but that the difficulties of Protestants about the Cross have been caused by "departure from Catholic guidance", and that Catholic theology on the subject has been "much more sober and restrained". We hope that nobody will read the Preface first and be "put off" by it, for, apart from it and from the special pleading of the last chapter, Dr. Orchard is at his best as a lucid apologist for the Faith.

Dr. E. Stanley Jones's *Christ and Human Suffering* (Hodder, 4s.) may also be said to be an eloquent exposition of the Atonement. Packed with vivid illustrations, marked by intensity and force, the missionary looks at the tragedy of life, notes how various ancient and modern religions regard it, and then outlines the Christian attitude in regard to it. His final words express the spirit of the whole book :

> The stoic bears, the Epicurean seeks to enjoy, the Buddhist and the Hindu stand apart, disillusioned, the Moslem submits, but only the Christian exults.

Mr. Edward Grubb's *Flowers of the Inner Life* (Methuen, 3s. 6d.), "Brief Studies of the Christian Way", consists of sketches, generally of 200 to 300 words, on subjects which will assist prayer and meditation, all marked by the mellow wisdom we have come to associate with the Quaker scholar.

The Rev. H. L. Hubbard calls *A Golden Bowl* (Allan, 2s. 6d.) "a practical non-technical treatise for the layman on the subject of meditation". The little book fulfils its function and will prove a help to all who feel that they do not give enough time to quiet thought.

Dr. Richard Roberts's *For the Kingdom of God* (S.C.M., 2s.) contains five addresses to Toronto students, marked by the fervour and aptness of illustration which are a feature of all Dr. Roberts's addresses.

It is difficult to describe the Rev. F. C. Spurr's *A Preacher's Note Book* (Epworth Press, 5s.). It contains a section on preaching, "A Method of Sermon Preparation", "Treasure-Trove from a Commonplace Book", "Notes for Study" on (a) The Atonement, (b) Authority in Religion, and the outlines of twenty or thirty sermons. A mixed grill, but palatable.

The Drums of Dawn (Epworth Press, 5s.)—what a genius for titles Dr. F. W. Boreham has—adds still another to the thirty or so volumes of essays which the Australian preacher has given us. Here are 27 more of the familiar *genre*.

It is good to have the thoughtful essays in Mr. J. C. Stobart's *The Gospel of Happiness* (Bles, 3s. 6d.) to remind us of all that the Religious Director of the B.B.C. did to make the best use of the new medium for spreading religious truth.

If *A Short History of Religions* (Gollancz, 5s.) had to be written, probably Mr. E. E. Kellett was as well qualified to attempt the task as most. In 600 pages he not only explains the nature and origin of religion, but outlines the tenets and history both of the great religions of the world and of

the sects into which they have divided: the last-named section, with its summary accounts of the Irvingites and Mormons, Plymouth Brethren and Christian Scientists, Doukhobors and Swedenborgians, is perhaps the most useful part of a book which should serve busy men as a handy work of reference.

God and the World through Christian Eyes (S.C.M., 4s.), edited by Canon Leonard Hodgson, contains the first series of talks recently broadcast, the speakers being the Archbishop of York, Dr. Edwyn Bevan, Dean W. R. Matthews, Prof. J. Y. Simpson, Dr. Maude Royden, Prof. N. P. Williams, Canon Rawlinson, Father D'Arcy, Prof. C. H. Dodd, Dr. H. R. Mackintosh, Dean Inge, and Canon F. R. Barry.

Lucretius probably stands to most readers of these pages as a reminder of unpleasant Latin unseens, but it is to be hoped they are unsatisfied with that amount of knowledge, for in many ways Lucretius has strange anticipations of modern science. *On the Problem of Existence* (Macmillan, 5s.) is a translation into English verse by the master hand of Dr. A. S. Way.

Eusebius Pamphili (Heffer, 4s. 6d.), "A Study of the Man and His Writings", contains five essays by the veteran scholar, Dr. F. J. Foakes-Jackson, introduced by a French Foreword by Professor Ménégoz. We do not know another account of the great Church historian at once so concise and so scholarly.

A. E. breathes too rare an air for common mortals like ourselves. In *The Avatars* (Macmillan, 6s.) we always feel that there is some meaning just beyond our reach, that, to use his own words, he "dangles a provocative fancy" before us as he describes the state to which man may rise "where the faculties in their perfection will be blended into a unity". Two immortals touch the earth for a time, and we learn of the impressions they leave,

> visions of a living nature, or of the imagination climbing into heaven, or of the freedom of the soul, or of the music that lies within life,

or of community of spirit on the upward march.

It is deplorable to have to chronicle that a vision so ethereal has such earthly blemishes as misprints on p. 12, and, we think, p. 130—*football* for *footfall*.

The courage and clarity of Mr. Kenneth Ingram's **Modern Thought on Trial* (Allan, 8s. 6d.) earns its right to be read, and all those who have to face life to-day will do well to read it. True, it is uneven—the section dealing with the political future is the weakest—but on the whole it is a very able and penetrating analysis of modern thought and practice. The chapters dealing with religion and morals are exceptionally useful, though we think it is impossible to remove from the discussion of contraception the physical and psychical effects, for these may have profound ethical results. The summary of modern criticism of religious faith which Mr. Ingram examines will serve to illustrate the value of his book.

1. The religious sense is produced by primitive superstitions.
2. The character produced by religion represents a set of values less than the highest.
3. The record of the Christian Church—conduct and doctrine—is unconvincing.
4. The historical authenticity of the Christian story is incredible, especially the miracles.
5. The universe does not suggest a benevolent God.
6. There is no evidence of survival after death.

Canon Lindsay Dewar's *Imagination and Religion* (Allan, 5s.) is a readable, suggestive, and sometimes provocative little book. After showing

how imagination works, Canon Dewar discusses imagination in the prophets, in Jesus, and in St. Paul, in worship and in preaching (good, but quite a lot of chestnuts), and then gives historical illustrations of imagination in practice—the *Spiritual Exercises,* Christian Science, and the Group Movement.

Though the title of the Rev. Hugh Martin's *Morality on Trial* (S.C.M., 3s. 6d.) perhaps promises more than the book performs, the book is nevertheless well worth reading. Two admirable chapters on "Why be good?" and "Where does religion come in?" lead to the conclusion that the standard for Christians is "the mind of Christ". This standard is then applied to (a) the problem of Sunday, (b) the relations of men and women, and then there is a final chapter on "The Necessity of the Church", which has, among its other functions, the duty of providing expert advice for its members in their moral problems.

The Bishop of Birmingham introduces the Rev. R. D. Richardson's *The Gospel of Modernism* (Skeffington, 3s. 6d.), a volume in the "Modernist Series", in which the writer outlines the modernist attitude to the Bible, God, Christ, eternal life, the Church, and religious experience.

Miss A. Ruth Fry's *A Quaker Adventure* described Friends' Relief Work during and after the war. Now, in *Quaker Ways* (Cassell, 8s. 6d.) she attempts

> to explain Quaker beliefs and practices and to illustrate them by the lives and activities of Friends of former days.

By means of short chapters which are really photographs of individual Friends and of their varied enterprises in past and present she succeeds in her aim, especially as she adds statistics showing the number of Quakers in different parts of the world. We can think of no better book for showing to the inquirer what the Quakers stand for, how they emerged, and what they are doing.

Dr. W. A. Visser't Hooft calls his *Anglo-Catholicism and Orthodoxy* (S.C.M., 5s.) "A Protestant View". He writes specially for continental readers, who will undoubtedly find his account of Anglo-Catholicism and the Eastern Orthodox Church valuable. His concluding chapters deal with "The Œcumenical Significance of Non-Roman Catholicism" and "The Discussion between Non-Roman Catholicism and Protestantism". Here Dr. Hooft is not so sure; he seems to have little idea, *e.g.*, of the catholicity of the Congregational conception of the Church.

The Rev. Stanley B. James, once Dr. Orchard's assistant and his forerunner in joining the Roman Church, writes in *The Evangelical Approach to Rome* (Burns Oates, 3s. 6d.) with all the fervour of a convert. He writes well, too, though the connexion of his chapters with each other is not easily apparent. He argues that Dr. Orchard's Evangelicalism has naturally led him into the Roman Church, that Protestantism is moribund, and that the critical choice is between Catholicism and chaos. There is much in the book which arouses dissent, but much, too, with which one can agree, notably the conviction that religious revival will come not so much from preaching as from living, "from fields eloquent of Christian (Mr. James says *Catholic*) faith and industry".

Father D'Arcy introduces a symposium in which eleven writers describe their *Conversions to the Catholic Church* (Burns Oates, 6s.); they include Lord Alfred Douglas, Miss Sheila Kaye-Smith, Mr. F. W. Harvey, and Father C. C. Martindale. Some of the accounts are extremely slight, and some of them filled with abuse. Easily the best is that of Mr. Christopher

Hollis, with its impressive statement of the way in which he was led to believe in the resurrection of Jesus, though even in this essay we have affirmations such as this:

> If you believe in Christ then you must believe in hell, and if you cannot believe in hell then you cannot believe in Christ.

Being philistines, or maybe, only historians, we have always felt that philosophy is merely the statement of commonsense in language that cannot be understanded of the people. We were confirmed in this view when we read in the first chapter of Prof. John Macmurray's *The Philosophy of Communism* (Faber, 3s. 6d.) that

> this principle of Marxian sociology has a negative metaphysical implication. It implies that reality is either organic or super-organic. It negates any mechanistic metaphysic.

Two pages later Prof. Macmurray resorts to "plain language". Thenceforward we have a lucid examination of the Marxian philosophy, with its fundamental principle that theory and practice are one, demanding a scientific theory of society. Prof. Macmurray boldly affirms that this implies a Communist society, for only in that form is any planning of social development possible. He sees in Bolshevism and Fascism the thesis and antithesis in the development of socialism, Fascism being an entirely unexpected development, the negation of politics, which has been swallowed up in economics. A book which deserves to be read.

The symposium which Professor Macmurray has edited, *Some Makers of the Modern Spirit* (Methuen, 3s. 6d.) is one of the best series of broadcast addresses yet published. He himself introduces, comments on, and concludes it, while the papers are Aquinas (M. C. D'Arcy); Luther (N. Micklem); Newton (H. Levy); Rousseau (L. S. Woolf); Goethe (G. P. Gooch); Bentham (W. J. Jennings); Darwin (Doris L. Mackinnon); Nietzsche (G. Sainsbury); and Marx (A. L. Rowse).

It is a pity the exponents of spiritualism cannot maintain a scientific attitude in their propaganda. The jacket of Mr. J. A. Findlay's *The Rock of Truth* (Rider, 5s.) describes it as "the book which should help, more than any other, to bring Christendom over to Spiritualism" . The chances, we venture to say, are extremely remote. Many Christians have open minds in regard to communications from the dead, but they will be convinced by objective evidence, not by such utterances as Mr. Findlay's. He has heard 2,000 sermons without once hearing a reference to the origin of the Christian religion or the "origin of the Holy Bible", and has decided that the claims and assertions made for Christianity "have no basis and are quite untrue", and that

> if the Church does not move with the times and does not discard all its old dogmas and doctrines and accept Spiritualism, in another generation it will be discredited and abandoned.

He swallows J. M. Robertson, and the rest of the "rationalist" camels, but knows nothing, apparently, of modern Bible criticism or present-day theology, while he believes that in

> Great Britain alone there are nearly 1,500 Spiritualist Churches, and at least three million Spiritualists, people of honesty and intelligence.

If the Independent Press would publish books of the same standard as its pamphlets it would render great service to Christendom. Three extremely useful and timely booklets are Principal Price's *Baptists, Congregationalists and Presbyterians* (6d.), a clear and concise statement of the principles and polity of the three denominations, and Mr. J. B. Gotts's *The Church Secretary* and *The Church Treasurer* (6d. each): if officials would

model themselves on these books there would be a general increase in efficiency. A larger pamphlet is the Rev. H. Bulcock's *A Re-stated Faith: Positive Values* (2s. 6d.), an expansion of the paper read at the Blackheath Group's Conference last May. Mr. Bulcock will not always carry conviction, but his statement calls for careful consideration.

The Union has also published Dr. Elvet Lewis's Chairman's Address at Nottingham, *Christian Loyalty* (3d.) and the addresses delivered by Dr. Yeaxlee, the Rev. Harold Thomas, the Rev. E. D. Paterson, and Miss Burnie, *The Church at Work Among Youth,* by the Revs. O. G. Whitfield, Leslie Tizard, E. A. Willis, and H. R. Moxley, *Experiments and Achievements,* and by Mr. Kenneth Adam and Dr. John Short, *Claims on Youth* (4d. each). The main value of *Who's Who in Congregationalism* (Shaw Pub. Co. and Indep. Press, 7s. 6d.) will probably be found in the particulars about denominational laymen. A good deal of work has been put into the book, but inevitably there are some slips—see the Editorial.

That indefatigable veteran, Dr. Rendel Harris, has begun a new series of Essays, this time called "Afterglow" Essays. The first one, *Up the Camel River* (University of London Press, 3s.) is on the old theme, finding Egypt in Cornwall as well as in other parts of the British Isles.

In *World Tides in the Far East* (Livingstone Press, 2s.) Mr. Basil Mathews brings his fine gifts of exposition and illustration to the lands of Japan and China; Christians, young and old, will be well advised to read his book.

The Rev. A. M. Chirgwin's *On the Road in Madagascar* (S.C.M., 2s. 6d.) is the account of a visit paid to the L.M.S. Stations in the Island. It is readable and full of information—and of challenge.

The latest volumes in the *World Dominion* Survey Series are *Religion in the Republic of Spain* and *The Significance of Portugal* (*World Dominion* Press, 2s. 6d. each), the first being the work of Sr. C. Araujo Garcia and Mr. Kenneth G. Grubb, the second of Mr. Eduardo Moreira. The figures in the summaries speak for themselves. Spain, with a population of 23 million, has a total evangelical community of under 22,000, organized in 166 local churches; of Portugal's 7 million people, the total Christian community is under 10,000, in 63 local churches.

Long years ago we found Dr. B. J. Kidd's little book on *The Continental Reformation* in the Oxford Church Textbooks of great use, and since then his *Documents of the Continental Reformation* has been invaluable. We are glad that he has now written *The Counter-Reformation* (S.P.C.K., 8s. 6d.). Canon Kidd writes from a definite angle (this book is a publication of the English Church Union), but he has a way of seizing on the salient facts and stringing them together which is of great help to the student.

Dr. G. K. Brown in *Italy and the Reformation to 1550* (Blackwell, 18s.) acknowledges his indebtedness to Dr. Kidd, though in the main he draws on German scholars. It is gratifying to find a young scholar tackling a subject of this kind for a University thesis, and doing it so thoroughly. The book, however, is material for history rather than history itself, somewhat undigested and very diffident about making any statement without quoting an authority. In the future we hope to hear more of Dr. Brown himself as he assimilates his sources and finds a way to clothe his views in attractive garb; at present he leans to Freeman rather than Froude, which, maybe, he will take for a compliment.

Vol. III of Herr Egon Friedell's *Cultural History of the Modern Age* (Allen & Unwin, 21s.), a translation of *Kulturgeschichte der Neuzeit* (1931),

deals with the period from the Congress of Vienna to 1914, which he calls "the death of the Modern Age . . . the inhuman century *par excellence*". It is impossible even to indicate in a brief paragraph the contents or the method of this remarkable survey. Friedell, like Carlyle, sees history in terms of great men; his estimate of the influence of Carlyle is itself significant. If you want to know the place of the pre-Raphaelites or of Wagner, of Ibsen or Shaw, or to discover the meaning of behaviourism or psycho-analysis, here it is. The volume is refreshing and intensely alive; even when the author is interpreting philosophical trends he never forgets that he is dealing with human beings.

A reviewer born within its boundaries naturally opened *A History of the Ancient Parish of Birstall, Yorkshire* (S.P.C.K., 10s. 6d.) with eagerness. It is the work of the Rev. H. C. Cradock, a former Vicar, and is well and carefully done, though we have *Bright* for *Brighton* Street on p. 201. The first parish church dated from 1120, though there are pre-Conquest stones which indicate that preaching began on its site long before then. Mr. Cradock traces the story to the present time, including the rise of Non-conformity (Heckmondwike, of "Lecture" fame, is in the old parish), and the Evangelical Revival (John Nelson, of course, came from Birstall) and the break-up into many parishes. Birstall Church, a generation or so ago, attracted people from far and wide for weddings: there was a predecessor of Mr. Cradock who used to say many times a day at festivals, all in one breath, "I wish you much happiness, my fee's five shillings". We wish all incumbents could write the history of their parishes with the skill and industry Mr. Cradock has shown.

Of all the books called forth by the Oxford Movement, not one is more interesting or more useful than the Master of the Temple's history of the Church of England "from William Wilberforce to *Lux Mundi*", which he calls *Church and People, 1789-1889* (S.P.C.K., 10s. 6d.). The title scarcely covers the ground, for there is an Epilogue which, if at times little more than a catalogue of names and events, is valuable in bringing the story down to 1933. The book is very full and detailed—and cheap—but it is readable, and we expect to turn to it again and again. It well brings out the condition of the English Church and clergy at the time of the French Revolution, and shows the transformation worked by Bishop Blomfield and others—even though Sydney Smith thus burlesqued the Bishop's first Visitation Charge at Chester:

> Hunt not, fish not, shoot not;
> Dance not, fiddle not, flute not;
> But before all things it's my particular desire
> That once at least in every week, you take
> Your dinner with the Squire.

The chapters on "The Movement of Thought" are of especial interest.

Canon Tissington Tatlow has many gifts, but the art of leaving out is scarcely one of them: his *Story of the Student Christian Movement* (S.C.M., 12s. 6d.) makes a bulky volume of 944 pages. Of course, this is easy to understand, for if anybody was ever justified in using the words *quorum magna pars fui*, Canon Tatlow would be justified in so doing in regard to the Student Movement; and if the term "labour of love" is ever justifiable, it can be used in regard to this book.

In spite of its size, the book is intensely interesting, not least so in the way it shows men in their salad days whose praise is now in all the churches; Congregationalists will be especially glad to read of all Frank Lenwood, Mac Lawson, Malcolm Spencer, Alan Stevens, "R.K.", and J. O. Dobson have meant to the Movement. Equally interesting is the

story of the recurring struggles in regard to the "Aim and Basis"; of the development of one feature of the Movement's activity after another—missionary, educational, social, international unity; of Swanwick and Annandale.

There are occasional lapses in the book: J. M. Campbell's middle name is spelt in three different ways in a dozen pages, there is a misprint on p. 542, and some slips in the list of Secretaries. But these are scarcely worth mentioning compared with the general success of Canon Tatlow's enterprise; his volume will always stand as the authoritative history of the earlier years of a Movement whose best is yet to be; it is not the least of the many and arduous services he has rendered to it. The S.C.M. without him is unthinkable.

Reviewing Miss C. E. Playne's *Society at War, 1914-1916,* we expressed regret that her treatment of the war years was not more objective. That regret recurs with renewed force in reading this continuation, *Britain Holds on, 1917-1918* (Allen & Unwin, 15s.). Invariably Miss Playne obtrudes her own opinions, and thus blurs the photograph of the times she gives us. She has her own spelling, too—we noticed *censored* for *censured,* and *stiffle* for *stifle.* Apart from this, she is to be praised for recovering the atmosphere of war-time, and supplying valuable evidence in a get-at-able form.

Dr. G. B. Harrison's *Last Elizabethan Journal, 1599-1603* (Constable, 21s.) is perhaps the most interesting of the three volumes of contemporary extracts he has given us; certainly the reader will have much delight in turning its pages. The central figure of the volume is Essex, whose tragic career we see drawing to its close, Burghley having died in 1598.

> "If the old Lord Treasurer had lived longer, matters would go on surer. He was our great pilot on whom all cast their eyes and sought their safety."

The Queen's grim fight with old age is seen, ending in the inevitable defeat. There are quite a number of useful entries about the Puritans on the one hand, and many about the Papists, on the other. Ireland, the Low Countries, Spain, wars, sieges, executions, Parliamentary debates—swiftly we turn from one scene to another. We have noted only one mistake—*Pound* for Bound on p. 43; the whole of this extract is mysterious; it differs considerably from the version in our edition of the authority Dr. Harrison quotes.

Those who have to work in Elizabethan literature will turn the pages of Mr. Michael Roberts's selection, *Elizabethan Prose* (Cape, 6s.) with pleasure. Mr. Roberts has such a mine to explore that there are many nuggets, which he classifies under Jest Books; Huswifery and Husbandry; Manners and Civil Conversation; Criticism; Chronicles and Letters; Invective, Observation, and Abuse; Fiction. We are glad to see Martin Marprelate's *Epistle,* though we wish the title-page had been given in full, and it is very misleading to talk of the Puritans as "the Communists of their time".

All whom George Saintsbury taught at Edinburgh, and the men who read everything of his they could, no matter how much they were annoyed by his Toryism, will rejoice at the collection in one volume of his *Prefaces and Essays* (Macmillan, 8s. 6d.). Prof. Oliver Elton writes an Introductory Note, and then we have characteristic Saintsbury for 430 pages, with dicta like this on Donne:

> He has at once the transcendentalism which saves sensuality and the passion which saves mysticism.

Mr. Hugh Kingsmill's *Samuel Johnson* (Barker, 10s.) is both readable and judicious. He loses his head over neither Johnson nor Boswell, his

examination of the latter's misrepresentations being one of the best parts of his sketch. He does well, too, in reminding us that Johnson was not always the Johnson of the Reynolds portrait or of Boswell; the importance of his early life is well brought out.

The Rev. J. H. Evans's *The Poems of George Crabbe* (Sheldon Press, 7s. 6d.), described as "A Literary and Historical Study", stresses the poet's connexion with the Belvoir Country. It is based on articles contributed to the *Grantham Journal*.

We may always expect Mr. Middleton Murry's geese to be swans, and it was safe to predict that in *William Blake* (Cape, 10s. 6d.) we should find him proclaiming that "his truth is final indeed" and his criticism "absolutely valid". Nevertheless he has done students immense service by his detailed exposition. Most of us at times have reached Blake's portals and have felt it would be worth our while to enter, but have been frightened away by the fear that we should get utterly lost in the maze or spend time there we could ill spare. Mr. Murry makes us realize that the maze has a plan. True, he has not yet escaped from his Lawrence obsession, and time and again this King Charles's head leers at us over the hedges.

> Like D. H. Lawrence, Blake felt there was something missing from the teaching of Jesus—and the missing element was precisely the teaching the modern world requires on this profound matter of sex. Blake never surrendered on this vital point . . . . No one has looked more swiftly and surely into the mystery of sex than Blake. Not the most modern of psychologists, not D. H. Lawrence himself, makes the same impression of unclouded understanding as Blake.

But gratitude for tackling a tremendously difficult task must be the main feeling in laying down a book from which we hope to learn more on a second reading.

Mr. Murry's pre-occupation with Blake is seen in his Introduction to *The Life of Katherine Mansfield* (Constable, 10s.), on the title-page of which his name appears with that of Miss Ruth Mantz, who has done the research and most of the narrative; he claims that Blake and Keats and Katherine Mansfield belong to the pattern of Jesus; they are

> life-adventurers, who turn from the wisdom of prudence and seek the wisdom of experience.

The book is disappointing in that it is not a complete Life. The final chapter—a vivid account of the way Mr. Murry met Katherine Mansfield—ends with the statement that the *Journal* and the *Letters* must be referred to for the eleven years which remained to her. There is much about early days in New Zealand and education in England in this volume, but—there is no index.

Adam Lindsay Gordon was one of life's tragedies. Rebellious against discipline, and probably inheriting some instability from his mother, he went to Australia at the age of 20. Already he could box and ride, and soon he was in a racing set and, despite his shortsightedness, became one of the most daring and successful steeplechase riders in Australia. For a time he was in the police, for a time an M.P., but he soon went through his money, and after frequent falls during races he committed suicide in 1870 at the age of 37. It was only afterwards that he came to be recognized as Australia's greatest poet. Miss Edith Humphris's *Life* (Scholartis Press, 8s. 6d.) is not a good book, having too much extraneous matter and unnecessary detail, but it becomes vivid when describing some of Gordon's races.

We thought we were going to like Mr. Reginald Arkell's *Richard Jefferies* (Rich & Cowan, 7s. 6d.): it begins in a gossipy, out-of-doors sort

of way that seemed fitted to its subject. But when we found that we were to have as much Arkell as Jefferies, and digressions—pleasant enough (except the excursus in favour of fox-hunting) but with little direct connexion with Jefferies—we began to tire, and finished a book which might have been excellent with a sense of disappointment.

It strikes us that the second half of Mr. B. H. Clark's *Eugene O'Neill : The Man and His Plays* (Cape, 5s.) is much better than the first. The summary and criticism of the plays is well done, but the biographical sketch is too jerky and scrappy to be of much use. At forty-four O'Neill has—*pace* Mr. St. John Ervine—produced much fine work, and much that is not fine; it is probable that his best is yet to come.

Lewis Carroll had many child friends, most of them girls—there is only one letter to a boy in the selection of *Letters of Lewis Carroll to his Child-Friends* (Macmillan, 8s. 6d.), which Miss Evelyn Hatch has edited. Dodgson was a bachelor Don, and on these children he expended a fund of affection and humour, loving to have them (generally one by one) to dine with him at Christ Church or as companions at the theatre. Glimpses of the Terrys and the Vanbrughs, as of families well known in Oxford, add to the charm of the book.

In *Letters to Mother* (Allen & Unwin, 7s. 6d.) Mr. G. C. Wheeler carries out a new idea for an anthology. Beginning with John Paston and ending with Captain Scott and Lord Northcliffe, we are given illustrations of the letters of famous people—nearly all men—to their mothers, some of them written in childhood, others when they were older. Cromwell we looked for, but did not find; Wesley, Carlyle, Macaulay, Livingstone, are all here, and there is a revealing letter from Spurgeon. Asquith at fifteen tells of

> a very good Sunday—at any rate as far as sermons are concerned. In the morning we heard Mr. Martin—in the afternoon, Dean Stanley—and in the evening Baldwin Brown. All very good. Mr. Martin preached from Romans somethingth and 8th, "He that giveth seed to the sower," etc., you know it, I daresay. Dean Stanley from the 53rd Isaiah—and Baldwin Brown, whose was the best of the three, on the Ministry of Scepticism to Truth.

Mrs. Virginia Woolf's *Flush* (Hogarth Press, 7s. 6d.), a biography of Mrs. Browning's spaniel, is perhaps the best thing she has done. True, like many biographies, it has some dull pages about ancestors at the beginning, but then it settles down to a vivid understanding narrative which he who runs can read. It will entrance both Browning-lovers and dog-lovers.

We have never been able to make much of Mr. T. S. Eliot's poems, and, while we got on much better with his Harvard Lectures, *The Use of Poetry and the Use of Criticism* (Faber, 7s. 6d.), we are glad we have not to sit an examination on them. Of the Lectures ("Apology for the Countess of Pembroke", "The Age of Dryden", "Wordsworth and Coleridge", "Shelley and Keats", "Matthew Arnold", "The Modern Mind") that on Arnold is by far the best, though there are two admirable notes "On the Development of Taste in Poetry" and on Mr. Herbert Read's view of Wordsworth. The dictum that "In philosophy and theology Arnold was an undergraduate; in religion a Philistine" is sound, but often Mr. Eliot's prejudices are patent: while he sneers at those who "imagine that they draw religious aliment from Browning", he puts Johnson above Collins and Gray "in a moral elevation just short of sublimity", and calls Addison "a writer for a middle class, a *bourgeois* literary dictator . . . a popular lecturer". We have, too, pedantries like "secular obnubilation" and "the tendency of a nimble but myopic minority to progenerate heterodoxies".

Miss Marguerite Steen's *Peep-show* was such a remarkably successful book that it is with regret that we have to say that her *Hugh Walpole* (Nicholson & Watson, 12s. 6d.) falls far below it in quality. It is not easy to write about a living author, but the wrong way to start out is by attempting to be clever and smart. Miss Steen often poses, and shows a good deal of modernist snobbery. She speaks of a meaning

> conveyed to us in an idiom which is not the post-war idiom at all. Does anyone nowadays talk of either "a horrible sexual nature, or green-eyed jealousy"?

Yes, Miss Steen, strange though it may seem to you, they do. And the "post-war idiom" is not the last word to be spoken, any more than it is the pattern from the mount. She has annoying mannerisms, too—how many times, we wonder, have we the construction, "Francis, her so much older nephew"; she seems to have difficulty with the centuries—we have 1833 for 1933 on p. 200, and 18th century for 19th on p. 247. Constance Holme is said to be famous, though her name is spelt wrongly, as is William Plomer's, while Miss Steen achieves the bugbear of the compositor and the editor—*immorality* for *immortality*: fancy talking of an author who is your hero "proffering a claim for immorality"!

And yet, when all is said and done, there is much of the book that can be enjoyed, though a good deal of it is not about Mr. Walpole; Miss Steen's main contention that Mr. Walpole reaches his highest point in the Herries Saga is surely beyond dispute.

Two "Short Biographies" (Davies, 5s.) are scarcely up to the high level of their predecessors. Mr. Hilaire Belloc, while he gives a vivid account of the battle of Hastings, has been too much handicapped by his ecclesiastical prepossessions and his personal prejudices—he is very severe on Harold—to make *William the Conqueror* a satisfactory estimate. The average reader will be very bewildered by Mr. H. St. John Philby's *Harun Al Rashid*, which assumes a knowledge of the East which few possess. Had the book begun at Chapter III it would have been better, but rarely does it grip.

What a lot has been written about William Penn recently! Now we have *William Penn* (Bles, 10s. 6d.) by Mr. C. E. Vulliamy, who has readable books on Wesley and Boswell to his credit. Regretfully we have concluded that Mr. Vulliamy is biographer rather than historian. The first chapters of his book so undermined our confidence that it will be long before we are prepared to accept Mr. Vulliamy's assertions without testing. Take these sentences on Elizabethan Puritanism:

> . . . a Presbytery was inaugurated at Wandsworth. The primates . . . Grindal, Parker, and Whitgift, did their best, in succession, to maintain order; but the Puritan elements rapidly grew, both in Church and Parliament. The Presbyterians, under the fiercely fanatical Thomas Cartwright, made alarming headway . . . . Independents, or congregational Puritans, fled in considerable numbers to Holland under the leadership of Robert Browne.

Has Mr. Vulliamy any idea where the phrase "Presbytery of Wandsworth" comes from, or what it means? The Primates are not in succession; Grindal was almost a Puritan, and was sequestered by the Queen for not maintaining order. There is no evidence that the Puritans and Presbyterians rapidly grew; they came into the open when it was plain their expectations of reformation were to be disappointed, but as early as 1563 they were beaten in Convocation only by one vote, and that by the use of proxies; Cartwright can scarcely be called "fiercely fanatical". But few Congregationalists went to Holland under Browne. The Marprelate Tracts are called "harsh, clumsy, invective". Has Mr. Vulliamy read one of them? They flash like rapiers.

It is a pity the shoemaker did not stick to his last; *hors d'œuvres* of this kind would spoil any meal.

Mr. Wickham Steed introduces the translation—a very readable translation—of Herr Joachim von Kürenberg's Life of Fritz von Holstein, *His Excellency the Spectre* (Constable, 8s. 6d.). Chancellors came and went—Bismarck, Caprivi, Hohenlohe, Bülow—but Holstein remained, though at last he was outmanœuvred, and one of his many resignations from office was accepted while Bülow was still in power. He worked in the darkness, pulling strings, dropping hints, using spies, amassing a vast amount of knowledge about men and things, declining social invitations, even from Kaisers and Chancellors, and despising honours, but ever lusting after power. Herr von Kürenberg tells the story in seventy pictures—and they throw a lurid light on the underworld of politics. Geneva may be disappointing, but anything is better than this scheming and intrigue which all the time is playing with the lives of men.

While many of the forty essays in *Great Christians* (Nicholson & Watson, 8s. 6d.) are both readable and informing, the volume as a whole must be said to be disappointing—and that largely as a result of the editing. It is not merely that there is no uniformity about the sketches in length or method of treatment—there was no collaboration between the writers—but the editor tells us nothing at all about his contributors. Perhaps this is flattering, but while Congregationalists, say, will have no difficulty in identifying Kenneth Parry or Edward Shillito, or even F. C. Spurr or J. C. Carlile, how many of them know Barclay Baron, Wilfrid B. Hornby, or G. K. Baskerville?

The sketches are amazingly unequal. Some of them are complete failures, which the editor should have had the courage to reject; others, such as Canon Mozley's "R. W. Dale", Canon Major's "Father Tyrrell", the Rev. G. R. Eden's "Bishop Westcott", and the Rev. H. Anson's "Lily Dougall" are fine pieces of work, though perhaps the most successful of all are Mr. F. P. Gibbon's "C. E. B. Russell" and the Rev. C. H. S. Matthews's "Studdert Kennedy". Mr. Angus Watson's readers will share his enjoyment as they read of Joseph Parker, though they must not believe that the minister of the City Temple was three times Chairman of the Congregational Union. Mr. E. H. Jeffs's careful study of Mark Rutherford suffers from lack of acquaintance with *The Groombridge Diary* and *Letters to Three Friends,* without which no accurate picture of Hale White can be painted. It is worth noting that only five of the forty "great Christians" selected are women. The Archbishop of York aptly calls the book a snapshot album: it will give exactly the same kind of pleasure and satisfaction.

Messrs. Nicholson & Watson conceal the person who was responsible for the choice of subjects in *The Post Victorians* (10s. 6d.). Certainly it was not Dean Inge, who furnishes the Introduction, for he is candidly critical about the inclusion of some of them: Lord Roberts and Canon Barnett, *e.g.,* seem strangely out of place. Nevertheless, the book is good reading, though naturally it is very unequal (Mr. Sidney Dark, by the way, must watch this very useful, very dangerous word "very": in consecutive lines of his sketch of Archbishop Davidson we have "a very expert ecclesiastical politician", "a very high estimate", and "a very eminent Roman Catholic"). It ranges from an absurd account of D. H. Lawrence to Mr. Herbert Sidebotham's masterly "Lord Fisher", from claptrap like "Augustine Birrell was then the flaming leader of the fanatical dissenters who intended to wipe out Church schools" (in Mr. Shane Leslie's often quite good "Lord Haldane") to Mr. Hugh Walpole's measured appreciа-

tion of Galsworthy and Professor Whiddington's sympathetic "Oliver Heaviside". Miss Rebecca West, clever as usual, disfigures her "Miss Pankhurst" by some cheap sneers. Mr. Quintin Hogg gives us the one misprint we have noticed (p. 306). Among the decided successes are Mr. Robert Lynd's "Arnold Bennett", Mr. H. J. Massingham's "W. H. Hudson", Mr. E. Kitson Clark's "Sir Charles Parsons", Miss Tennyson Jesse's "Joseph Conrad", Sir Ian Hamilton's "Lord Kitchener", Mr. James Agate's "Marie Lloyd", Mr. Alan Bott's "James White", and Mr. J. Wentworth Day's "Sir Henry Segrave" (written in a record-breaking style). Occasionally an essayist has his own axe to grind or is more concerned with himself than with his subject, but on the whole the volume provides delightful reading and wins our gratitude.

On picking up Mr. B. J. Hendrick's massive *Life of Andrew Carnegie* (Heinemann, 25s.)—there are over 700 pages—we thought that men might well pray to be saved from their biographers. Mr. Hendrick's name was re-assuring, for he made such a good job of the *Life and Letters of Walter H. Page*. He succeeds here, too, for Carnegie lives before us, and the narrative of his manifold activities, in which his own letters prove a great help, is quite racy.

Wealth came to him largely because he entered the steel trade at the psychological moment, and his way of acquiring it is as interesting as his way of disposing of it. He held that it was a disgrace to a man to die rich, and when the end came in 1919 it was found that he had carried out the terms of a memorandum made in his early days, and given away 90 per cent of his possessions. Ex-President Taft, Mrs. Cleveland, Mrs. Roosevelt, Morley, Mr. Lloyd George, Mr. John Burns, Thomas Burt, all received annuities. Morley's letters are a feature of the book; among them the most interesting to Congregationalists is that referring to a home for Acton's Library, which Carnegie had given him on Acton's death.

> My mind on the whole turns to Cambridge, as was your own original idea. I should myself personally incline to Mansfield, were it not that such a step as a gift to an institution for training the preachers of a set of beliefs which I am known not to hold, but to *reject*, would have a rather slippery and insincere look.

The Charles Bradlaugh Centenary Volume, *Champion of Liberty* (Watts, 2s. 6d.), contains a biographical sketch, appreciations, selections from his speeches and writings, many cartoons, bibliography. It makes a useful book of reference.

Sir Michael Sadler calls Dr. Sara A. Burstall's *Retrospect and Prospect* (Longmans, 7s. 6d.) a "wise, brave, and heartening" book. The epithets are deserved, for the book is marked by the sound judgment, practical commonsense, and healthy outlook which characterized Miss Burstall's long tenure of office as Headmistress of the Manchester High School (Mr. J. L. Paton and Miss Burstall: how fortunate Manchester has been!).

The book surveys the development of education for girls and women since the pioneer efforts of Emily Davies, Frances Mary Buss, and Mrs. Bryant. Early days at the North London Collegiate School and at Girton, then the building up of a great work at Manchester and the effect of the War upon it, are described. Not only educationalists but all concerned in any way with the training of youth should read this book.

The many friends whom Mr. Harry Jeffs has gained during his long association with the *Christian World* and the *Christian World Pulpit*, the Brotherhood Movement and other good causes, will rejoice to see his reminiscences, *Press, Preachers and Politicians* (Independent Press, 5s.). Mr. Jeffs traces his course from a local paper at Warwick down to the

present, telling many a good story about well-known people. Mr. Jeffs has done a great deal for lay preachers in his time: it is a pity that Congregationalism does not make more use of them.

The sub-title of Mr. W. Hutcheon's *Gentlemen of the Press* (Murray, 5s.), "Memories and Friendships of Forty Years", is an apt and adequate description. A Scot, Mr. Hutcheon came south after his school and college days in Aberdeen, spent seven years on the *Bradford Observer,* ten on the *Manchester Guardian,* and then came to London, and for twenty years was on the *Morning Post.* W. P. Byles, C. P. Scott, C. E. Montague, Hilaire Belloc, Spenser Wilkinson, are but a few of those with whom he came into contact. All who are interested in journalism will revel in these pages.

It has always appeared to us that Mr. Christopher Stone has one of the "cushiest" jobs in the universe. In *Christopher Stone Speaking* (Mathews & Marrot, 6s.), he tells us something of his life and present occupations, and discusses various broadcasting problems, such as advertising, publicity, artistes' fees.

Vol. V of *The New Survey of London Life and Labour* (King, 17s. 6d.) is the second volume dealing with London Industries, covering Food, Drink and Tobacco Manufacture, Wholesale Food Markets, Retail Shops and Shop Assistants, Chemical and Allied Industries, Printing and Bookbinding, Leather and Fur Industries, the Laundry Trade, and Water-Transport, covering 40 per cent of the employed, more than one-third of the insured, population. The most conspicuous feature of the survey is the development of mechanization and mass production in the forty years since Booth's survey. Another volume is needed to complete the survey of industries.

Dr. A. E. Garvie has written bigger, but not more useful, books than **Can Christ Save Society ?* (Hodder, 3s.), a masterpiece of compression as it surveys the problems of modern civilization. Initials in the bibliography have gone astray, and there is an anæmic paraphrase of "When the devil was sick" on p. 238, but the study deserves the attention of all Christian people.

The subject of the last book is in essence the subject of *God, Man, and Society* (S.C.M., 6s.), by the Rev. V. A. Demant, the Secretary of the Christian Social Council. Mr. Demant, a well-known exponent of the Social Credit Scheme, here casts a wider net, covering many subjects in this "Introduction to Christian Sociology". His chapters are full of suggestion and call for careful consideration. They would form a good basis for discussion in study circles; indeed, this is almost essential, for Mr. Demant has a love of polysyllables and a cumbrous style which make him the reverse of easy to follow, as his conclusions will testify: the two-fold task of the Church is, he says,

> the power to express in terms of Christian theology and anthropology what at any time is happening in the social history of the race . . . . and that of proclaiming the nature of true association.

We wish that the argument of Dr. A. D. Lindsay's **Christianity and Economics* (Macmillan, 5s.) could be passed on from the pulpit to the pew. Speaking of "characteristic evils of a predominatingly economic civilization", Dr. Lindsay argues that they

> depend upon the perversion of means into ends, that secondary human relations tend to seem more important than primary: that the world of secondary human relations becomes a world of second-hand values: that we become so absorbed in activities in which we are treating men as means or instruments that we forget what is necessary—to treat men as ends: and that all this tendency is magnified and strengthened by the fact that in modern

> industry the organizing and managing of men as one among other instruments of production is of fundamental importance.

In an important Appendix Dr. Lindsay draws on his own experience in describing the organization of labour in the Army in France during the war.

In *The Way Out* (Laurie, 3s. 6d.) Mr. Upton Sinclair, that fierce and forceful exponent of Socialism", presents his "solution of our present economic and social ills" in the form of letters to an American capitalist on the lines of his *Letters to Judd* (a working-man) published some years ago.

Professor Guglielmo Ferrero's *Peace and War* (Macmillan, 8s. 6d.) has been well translated, and is as readable as his histories, which we used to read long ago. It contains five lectures and three "Trans-Atlantic Talks"; by far the most important sections of the book are the two lectures, "War: Then and Now" and "The Problem of Peace". In a searching and thorough analysis of the nature of war in the 18th century and at present, Prof. Ferrero has many wise and profound things to say. Lord Hailsham has not yet learnt, *e.g.*, that

> the function of armies is to make war, not to guarantee peace.

The problem of peace would be solved, our author believes, if Britain, France, Germany, and the United States would agree to act together

> with all the means at their disposal, from boycott and blockade to actual armed force, against any Power which tried to provoke a war.

Messrs. Nicholson & Watson are to be congratulated on their enterprise in publishing *The League Year Book, 1933* (12s. 6d.), edited by Miss Judith Jackson and Commander King-Hall. This, the second annual edition, naturally does not contain some of the items necessary in the first edition in 1932; it forms an indispensable book of reference for all those who have to take any part in the struggle for peace. The day has long gone by for rhetoric; now it is necessary that League of Nations enthusiasts should be well-informed, and have facts and figures at their fingers' ends. This is the book they require. It not only summarizes the proceedings of Council and Assembly and gives a list of Committees, but it prints all essential documents and has a full bibliography. A table like that on "The Progress of Ratifications", showing at a glance the attitude of the different countries to the Conventions of the International Labour Office is invaluable. Lord Cecil's Introduction stresses the small cost of the League, but it is surely imperative that something be done speedily about arrears of payment, a full list of which is printed.

Miss Kathleen Gibberd's *The League in Our Time* (Blackwell, 3s. 6d.) is one of the best expositions of the constitution, ideals, achievements, and difficulties of the League that we have met. Written with young people specially in mind, it deserves to be read and pondered by young and old alike.

The next war will be unbelievably horrible. To prevent it pacifism is not enough, and the "peace army" project is impracticable. Peace must therefore be organized, and the machinery for organizing peace is the League of Nations. So the Rev. E. N. Porter Goff argues in *The Christian and the Next War* (Allan, 2s. 6d.). He then discusses the Covenant, Disarmament, and Economic Warfare, and ends by suggesting that Christians should use the power of prayer to bring the world "Out of Chaos", which is the title of the last chapter.

Mr. Walton Newbold's *Democracy, Debts, and Disarmament* (Methuen, 8s. 6d.) is easily the worst written book we have read for years. It is full of sentences like the following, though sometimes the sentence will last for a dozen lines.

> Altogether excellent in his reasoning, the remarks of Mr. McKenna in 1924 made all the more interesting, especially to one who had, also, somewhat changed his position in the light of added information in the intervening seven years, his alinement with Mr. Keynes and Mr. Bevin.

The problems of debts and currency, banking and reparations, are difficult enough in all conscience, and it is a pity that Mr. Newbold, who really does seem to have something to say, should seem quite incapable of writing clearly. We wonder if Mr. E. V. Lucas read this book in manuscript.

It is difficult to know what to say about *The Brown Book of the Hitler Terror and the Burning of the Reichstag* (Gollancz, 5s.), to which Lord Marley contributes an Introduction. The book is "Prepared by the World Committee for the Victims of German Fascism", and it is claimed that there is documentary evidence for all the cases of brutality and murder cited. It is perhaps too much to expect a cool and scientific detachment in the circumstances, but we cannot help thinking the book would have better served the purpose of its compilers had it merely narrated the facts and stated the evidence : the horrible illustrations in particular will make the reader who is anxious to know the truth wonder if the colours have not been heightened throughout the text. The section dealing with the burning of the Reichstag is the best part of the book : it convincingly shows the burning to have been a "frame-up" of the Nazis to prepare the way for the Election.

The sickening cruelty and oppression which we have seen in Russia and Italy, Poland and Germany—to say nothing of Ireland—since the War almost make us despair of humanity. Not merely must we think of the appalling reaping that will inevitably follow such a sowing, but of the tremendous distance to be travelled before the nations realize the value of freedom.

The late T. Earle Welby's *One Man's India* (Lovat Dickson, 6s.) makes a delightful little book. Mr. Gerald Barry's Introduction tells us something of Welby's life as a journalist in India and England, and of his gifts and graces. Welby's style is well illustrated in these intimate and authentic sketches of Indian life. They will not remove the disquiet that troubles us when we think of the complexity of the problem ; but they ought to be read by all who want to understand the situation, though they should remember to discount Mr. Welby's views as they go along.

Mr. Albert Crew's *London Prisons of To-day and Yesterday* (Nicholson & Watson, 10s. 6d.) seems to be a compilation made over a period of years. Some of the accounts of the prisons are the result of recent visits, but at other times statistics are quite ancient (*e.g.*, the number of men convicted over six times shows a reduction of 80 per cent in 1918 compared with 1910). There is little that is new in the description of Newgate and other prisons in the 18th and 19th centuries, or indeed in the accounts of prison routine to-day, though those who approach the subject for the first time will find Mr. Crew's book full of information. Of special value are some of the Appendixes, especially those which tell of the work of Discharged Prisoners' Aid Societies, unofficial visitors, *etc.*

No matter how much we agree or disagree with Sir Ernest Benn, we rejoice in the vigour with which he expresses his views. In *This Soft Age* (Benn, 3s. 6d.) we have the old tirades against politicians, legislation, interference with trade, pacifists, and conferences. Sir Ernest suggests that if Catholic Emancipation had been a post-war problem, after experts, formulas, and avenues,

> France would give up so many Catholics in exchange for an equal number of submarines, America would reserve her decision pending the report of

the conference to settle the basis on which the conference would formulate the procedure to be employed in considering the advisability of co-ordinating the methods to be adopted by future international conferences. In the end Great Britain would agree to grant further credits, and the rest of the world would establish new bureaucracies to organize Quotas of Catholics, who by that time had ceased to exist.

In the section of the book that is new Sir Ernest argues that the softness of the age is caused by the lack of weight-carriers, the thirty to fifty men, the percentage of which to the population was 12.76 in 1911, 6.92 in 1921, 8.10 in 1931, and will rise slowly to 13.79 in 1947. All those engaged in the work of the churches could tell Sir Ernest a good deal about the lack of the thirty to fifty men and what it has meant. When in the full flow of his eloquence Sir Ernest sometimes forgets to measure his words: surely nobody has ever spoken before of President Wilson's "*sudden and dramatic* buckling on of armour" in 1917 (our italics).

Dr. M. Esther Harding's *The Way of All Women* (Longmans, 15s.) is a much more rational book on the subject than many which have recently flooded the market. True, Dr. Harding is a disciple of Jung, who writes an Introduction, she calls her study "A Psychological Interpretation", and uses Jung's terminology, but her commonsense is ever to the fore, and therefore she may be forgiven much. The book is not altogether well-proportioned, and some aspects, such as the influence of the climacteric, are strangely neglected; there are misprints, too, on pp. 174 and 257. Women could, however, learn from its pages a good deal about themselves which would help them to face life's difficulties and solve its problems.

Prof. C. E. Raven introduces Miss G. M. Hall's *Prostitution: A Survey and A Challenge* (Williams & Norgate, 7s. 6d.) a valuable study of the problem, which outlines the extent of the practice, its causes and results, legislation regarding it, and the changes which have been brought about by the emancipation of women, the knowledge of contraceptives, *etc.*

Mr. Alan Macey's *Hypnotism Explained* (Fenland Press, 3s. & 2s.) does not, as indeed he confesses, explain hypnotism, but it is an informing account of the rise of hypnotism, with many illustrations from its practitioners. In the same series Mr. Macey has written *Your Hidden Powers,* a study of the subconscious, prayer, suggestion, *etc.* A delightful volume in this series is Philemon's *Views and Vagaries,* a collection of pleasant essays.

The Worker's Point of View (Hogarth, 4s. 6d.) is a remarkably interesting, informing, and human book. It is a symposium by a working mechanic, two miners, a plasterer, a compositor, and an engineer, in which the writers discuss with great ability problems of management, administration, and welfare. Mechanization, rationalization, the conservatism of employers and employed, the effect of pit baths or of the substitution of companies for individual employers, the relation between working conditions and morals—light is thrown on all these subjects from the angle of those who have been, or still are, themselves engaged in the work. Special mention must be made of Mr. W. F. Watson's "A Working Mechanic's View", and Mr. J. H. Mitchell's "A Miner's View".

Mr. John A. Bentley's *The Submerged Tenth* (Constable, 5s.) rings true. It is "the story of a down-and-out", written by a young man who, finding no work in his native Manchester on demobilization, took the road to London. He walked until the skin was off his feet, but the only jobs he found in London were match-selling and street singing. On tramp he went again, and we learn much of "doss-houses" and "spikes", of brutalities and kindnesses, of hard work on an empty stomach, of hope but

rarely of despair, for Mr. Bentley seems to have kept a buoyant spirit through it all. After working as pavement artist and newspaper seller he obtained steady employment as decorator's assistant. This colourful account of a land fit for heroes to live in deserves a wide circulation.

Mrs. Amabel Williams-Ellis's *To Tell the Truth . . .* (Cape, 7s. 6d.) is a clever little book, in which the author waxes satiric about British civilization. The year is 1943; for some time there has been no intercourse between the capitalist countries and the Soviet Republic. A Conference is summoned at Skaal in Denmark, and a youth on the delegation, a Komsomol from the Urals, finding that Skaal is far different from what he has been led to believe any capitalist community can be, determines to discover the truth. He escapes to England, sees something of evictions, the Means Test, the Group Movement, the press, Oxford, Mr. H. G. Bernard Bertrand, and hears some pertinent words, novel to him, which were spoken by Jesus of Nazareth long ago. What happened to him we must not tell. Readers will learn this as they enjoy Mrs. Williams-Ellis's *jeu d'esprit,* though they may think at times that she is just a little too smart.

We approached Mr. Oliver Baldwin's *Unknown Son* (Grayson, 10s. 6d.) with curiosity and sympathy. The sympathy was lost altogether in the course of the book, though it was re-kindled on the last page—a fine bit of writing: the curiosity still remains. Had there been a son of sixteen trained on the system outlined, we should have been profoundly sorry for him, for his father not only tells him to "read Proust if you can", and palms off on him theories of banking and currency, but tells him of the intimacies of his parents' life together, and talks glibly of sadism, masochism, and the rest. The book, of course, is just a means of self-expression for the writer, and its irony, not to say bitterness, is its most remarkable feature. Politics, economics, religion, education, art, music, literature—on all these we have the benefit of Mr. Baldwin's opinions. Often he is inaccurate, and often unfair, as, *e.g.*:

> The Church, which is the opinion of dead men on God, is an institution that has made a good living out of the reported actions and sayings of Jesus Christ.

At the end, where Mr. Baldwin talks on music, art, and literature, we have what looks like "pure swank"—see what I know, look what I have read, and note that I have no *bourgeois* tastes, and do not accept common standards. If Mr. Baldwin could shake himself free from pose, he would do well.

Those who believe that the most tragic feature of unemployment is the moral deterioration of adolescents will find support of their contention in *Juvenile Unemployment* (Allen & Unwin, 5s.), by Messrs. Jewkes and Winterbottom, of the Manchester University Economics Department. Basing their argument on Lancashire and Cumberland, counties where the full blast of the depression has been felt, the authors describe the situation, and outline what has been done and what might be done. The case for raising the school age to fifteen is once more seen to be unanswerable.

It is beyond the capacity even of the editor of the "Unity" Series to bring unity into a volume of 170 pp. which surveys the past, present, and future of English education, and discusses the public schools, examinations, technical training, and a host of other subjects. Nevertheless, if it be remembered that Mr. Marvin's *The Nation at School* (Oxford Press, 5s.) is merely "A Sketch with Comments", it should prove useful to many.

Another book which covers a good deal of ground is *Christian Education in the Sunday School and Bible Study in the Day Schools* (N.S.S.U., 3s. 6d.

& 2s. 6d.). Edited by the Rev. E. G. Braham, the volume has a strong list of contributors, specialists in various branches of Sunday School work who have something valuable to say to workers. Principal A. W. Harrison's "Bible Study in Day and Sunday Schools Compared" presents a challenge to all concerned with religious education.

Britishers are often inclined to smile at the faith of Americans in the questionnaire method of research: perhaps it would be a good thing sometimes if we obtained data in regard to our problems with the same thoroughness. *Standards and Trends in Religious Education* (Oxford Press, 10s.), one of the Yale Studies in Religious Education, deals with two subjects: (1) Church Schools (*anglice,* Sunday Schools). What proportion of these reach certain specified standards (these are detailed in many ways—whether Graded, Training Classes, Cradle Roll, *etc.*), and how can they be improved.

(2) Colleges. 25 per cent of Church young people of College age are in College (N.B. The 746 churches on which the statistics are based are in the North-East section, and this percentage is probably too high for the whole country). The churches control nearly one-third of the Colleges and Universities, own a quarter of the properties, and furnish one-third of the endowment. Is the religious result commensurate?

The Adult School Handbook keeps up its high standard. The subject for 1934 is *Purpose and Experience* (N.A.S.U., 2s. 6d. & 1s. 6d.).

The children's address presents a problem which many ministers do not solve to the satisfaction of either themselves or their hearers. The Rev. O. G. Whitfield's *The Golden Pilgrimage* (Hodder, 3s. 6d.)—Mr. Whitfield's second volume of this kind—contains a year's addresses, which show how one minister tackled the problem. Their great merit is that, though they are simple, they are never cheap; and they are addressed to the children, and not—as so often—to older folk in the congregation.

A number of well-known Sunday School workers contribute to Miss Bertha C. Krall's successful little volume, *Harvest-Tide Stories* (N.S.S.U., 1s.).

Miss Dorothy Margaret Stuart, almost as well-known by her initials as by her name, has done good service to boys and girls—and to boys and girls of older growth—by gathering together the stories in *The Book of Chivalry and Romance* (Harrap, 7s. 6d.). The volume is well-produced, and will be popular for Christmas presents. So will the *Annuals* of the R.T.S., for boys and girls of all ages: the Society continues to render splendid service in this way.

Miss Mary Borden has turned aside from the writing of novels to the story of Jesus of Nazareth. In *By an Unknown Disciple* and Mr. John Oxenham's *The Hidden Years* and *Anno Domini* we have already found how a reverent imagination can light up a familiar story. Miss Borden's *Mary of Nazareth* (Heinemann, 7s. 6d.) is quite successful, some chapters of it exceptionally so. In it she sees the story through the eyes of Mary, the Mother of Jesus, and her graphic narrative makes the reader realize the doubt and bewilderment, the pride and hope, with which the mother saw and heard of her Son's doings. The background is carefully worked in, though the devotees of the thriller will probably not have the patience to read about the traditions of the elders and the customs of the Jews. On the whole the Gospel story is carefully followed, with pardonable freedom in regard to chronology: we wonder whether enough is made of the words, "Mary kept all these sayings and pondered them in her heart". Nobody

need avoid this book for fear of irreverence; rather should Christians welcome it for new suggestions it will give them. Miss Borden's insight and experience enable the reader to see into the mind of Mary, and catch new glimpses into the life and work of her Son.

We do not share the pontifical criticisms which have been passed on Mr. Bernard Newman's novel, *Hosanna* (Archer, 7s. 6d.), though we recognize that there will always be those who are offended at any imaginative reconstruction of the life of Jesus. It is as a novel—what it purports to be—that it must be judged, and we have to say that we could not lay the book down until we had finished it. At first it runs parallel with the Gospels; then, after the murder of John the Baptist, Jesus, against His better judgment, allows Himself to be made a King. The Romans are driven forth from the land, Pilate being crucified, but saved by Jesus, Who nevertheless is conscious that spiritual power has left Him. When Rome returns in overwhelming might, Barabbas betrays his fellow-countrymen; Jerusalem is besieged; there is famine and terrible slaughter, and Jesus is crucified.

In *God and Lady Margaret* (Longmans, 5s. & 3s. 6d.) Mr. John Oxenham has skilfully placed a discussion of fundamental problems in the beautiful country of Savoie. Who determines the time of death, or of birth, human suffering, prayer—these are among the questions for which light is sought in conversation with Lady Margaret, a young woman of charm who has been maimed in an aeroplane accident, but who has learnt through the compensations that have come to her something of the meaning of life.

Reviewing *Flowering Wilderness* we expressed the hope that there would one day be happiness in store for Dinny Cherrell. We are glad that Mr. John Galsworthy lived to give it to her, though *Over the River* (Heinemann, 7s. 6d.) is primarily concerned not with her but with her sister Clare. Mr. Galsworthy's last work, if not quite equal to his best, is yet very characteristic. There is the same power in the delineation of character—Aunt Em is as great as ever—and in sustaining interest, and the same intense concentration on essentials. Noteworthy too is the continued preoccupation with a social problem; as Mr. Galsworthy's plays have not been without their effect on prison administration, so it may be that this latest novel will help to secure reform of our divorce laws, often so cruel to the innocent and so productive of that immorality which they are presumed to prevent.

Mr. Hugh Walpole is to be warmly congratulated on the completion of the Herries Chronicles. *Vanessa* (Macmillan, 10s. 6d.), the fourth volume in the series, crowns a remarkable achievement, and it is not too bold to prophesy that a century hence this family history, covering two centuries of Cumberland life, will still be read with avidity. *Vanessa* opens with the death of Judith Paris at the celebration of her hundredth birthday. Would Mr. Walpole be able to create another character who would dominate the stage as she had done? Such was the question we anxiously asked, and Vanessa is the triumphant answer—indeed, so triumphant that when she dies we feel that the narrative never quite recovers, for her daughter Sally never thrills and holds as do Vanessa and Judith. This is not to say that there is not good writing in the last 200 pages of the book, but we think Mr. Walpole has done nothing better than the chapters describing Ellis's growing insanity.

Mr. Walpole will no doubt feel lost without the family he has created, but his beloved Lakeland remains, and he can set to work to people it anew—assured of an eager awaiting public.

Mr. Walter Greenwood's *Love on the Dole* (Cape, 7s. 6d.) is a Lancashire *All Quiet on the Western Front,* doing for life in an industrial city what Remarque did for the War. Here we have naked realism indeed, with the pawnshop, the bookmaker, the midwife, the Labour Exchange, the huge works sucking in boys and throwing them out again—unemployment and poverty translated into human terms. Mr. Greenwood has a good deal to learn about the handling of the English language, but he has written a powerful, if very horrible and sordid, story.

Before we had got far with Mr. J. B. Priestley's *Wonder Hero* (Heinemann, 7s. 6d.) we decided it was a "pot-boiler". This opinion, we are glad to say, had to be revised, though, of course, the book is not in the same class as *The Good Companions.* Mr. Priestley has been compared with Dickens times without number, and what struck us most about *Wonder Hero* was the way in which it echoed Dickens's social sympathies. The iron of unemployment has entered into Mr. Priestley's soul; he is almost as embittered as Mr. Carpenter, and shows the contrast between the Dorchester and Stockton-on-Tees—we beg his pardon, between the New Cecil and Slakeby—in a fashion that will make all but the hard-faced and hard-boiled extremely uncomfortable. It is round newspapers and their publicity stunts that the book is mainly written, however, and here Mr. Priestley lets his satire have full play. Charlie Hubble is an attractive character, and as true to life as Jess Oakroyd.

Mr. Priestley's *Albert Goes Through* (Heinemann, 5s.) is a magazine story now published in book form, with illustrations by Mr. Edward Blumpied.

At the same time we read Mrs. Pearl S. Buck's *The First Wife* (Methuen, 7s. 6d.), a collection of stories, and Mr. H. M. Tomlinson's *The Snows of Helicon* (Heinemann, 7s. 6d.). What a contrast there is! Mrs. Buck has the gift of being able to tell a story in swift, direct, compelling narrative: you see these Chinese living, suffering, dying before you, and you blush for shame as you read of some of your countrymen. With Mr. Tomlinson you wonder whatever he is getting at; if you are an ordinary mortal like the reviewer you have some glimmer of a notion, but you need, either at the beginning of your reading or at the end, to turn to the jacket for enlightenment. Not that Mr. Tomlinson, too, cannot describe a scene filled with movement—there are several passages which testify to his ability in this direction in the present book; but the novel is definitely not *his* mode of expression; and no gifts of style can compensate for a vagueness that sometimes becomes a fog.

Reviewing *Queer Street,* we expressed disappointment that Mr. Edward Shanks should waste so much time and talent on thoroughly unpleasant people. *The Enchanted Island* (Macmillan, 7s. 6d.) is much shorter, and graphically relates the happenings in an English village from six o'clock on Saturday evening to midday on Sunday. The book holds the reader as it proceeds at rapid pace to describe what is more or less of a modern saturnalia. Once more we have a collection of people almost all entirely without morals or religion: eat, drink, be merry, give your instincts the rein, seems to be the common philosophy. We should like Mr. Shanks to write a novel about decent people; it need not be any the less alive than this one.

The eleven stories in Mr. William Plomer's *The Child of Queen Victoria* (Cape, 7s. 6d.) are divided into three sections: "Africa", "Greece", "France". Those in the first section are immensely superior to the rest; here Mr. Plomer writes of what he obviously knows at first hand, the clash of colour, the strain of heat and loneliness, the labour of farm and store.

While the other stories show him to possess an observant eye and a power of description, "The Child of Queen Victoria", "When the Sardines Came", and "Down on the Farm" reveal gifts of a higher kind.

The scene of Mr. Arthur Russell's *Tragedy at Cumberland Park* (Fenland Press, 6s.) is the Australian bush. While rather naïve, it holds the interest, though the sophisticated reader will have a good idea of what is coming, and wish that Mr. Russell had a better style.

Mrs. Prudence Cadey's *Broken Pattern* (Fenland Press, 7s. 6d.) is exceptionally well-told. It concerns the struggles of a young married couple in New Zealand, the wife fighting not merely against adverse material circumstances, but for the soul of a popular husband too easily tempted to drink.

EDITOR.

The last work of the late Prof. R. H. Kennett, *Ancient Hebrew Social Life and Custom, as indicated in Law, Narrative and Metaphor* (Schweich Lectures: Oxford Press, 6s.), deals with the internal archæology of the *O.T.* On the basis of a comprehensive study of the relevant terms and customs, it reviews the whole life of an Israelite, from the cradle to the grave, in its personal and social aspects, including the various occupations and the administration of justice. Except in occasional interpretations, it does not open any fresh ground, but its appeal to the general reader may be all the greater because it deals with familiar topics. The use of modern illustration of the meaning of ancient customs constantly enlivens the survey, which makes interesting reading as it made interested hearing. The professed student of the *O.T.* will find it of value as a book of reference, and will often be surprised at the extent of our knowledge of Hebrew life, through the large amount of detail collected by the author. The full and careful indexes greatly contribute to this use. The author rightly emphasizes the metaphorical character of the Hebrew diction. One out of many illuminating remarks is his explanation of what often seems to our taste "mixed metaphor", *viz.*, that Hebrew illustrations are concerned with *effects* rather than with their external characteristics, which may differ widely from those of the act or quality with which the comparison is made. (This remark, it may be added, finds useful application in the interpretation of the *N.T.* parables).

Sir Charles Marston's *The New Knowledge about the Old Testament* (Eyre & Spottiswoode, 5s.) is a popular account of recent archæological work in the nearer East, especially in Palestine, to some of which the author has been closely related. Reference is made to the evidence of a great flood in Babylonia, to the Ras Shamra tablets and their significance for Phoenician religion, to the Serabit temple on Sinai, to the Tel el Amarna tablets, to the work of Flinders Petrie in connexion with the Hyksos, and in particular to Garstang's work at Jericho, on which special emphasis is laid. From the archæological evidence that Jericho was destroyed about 1400, and from some of the Biblical data, the inference is drawn that this is the date of the conquest of Palestine by the Israelites, their exodus from Egypt being placed about 1440, *i.e.*, under Amenhotep II. It is claimed that this, with other evidence, confirms in general the historicity of the Bible narrative of Israel's beginnings.

There was room for such a popular account of the very interesting archæological work of recent years, but it is a pity that the author should show such *animus* against the literary criticism of the *O.T.* The data for this criticism in the language and contents of the Bible are just as much to be considered as the pieces of pottery from which the archæologists assign dates to different strata of ruined cities. The conjectures of archæologists

are not intrinsically more certain than those of philologists and historians, and to dismiss the latter without consideration gives a misleading impression to the uninformed reader. The way in which the archæological evidence is itself handled in this book leaves much to be desired. For example, when the Ras Shamra deity *Elioun* is identified with *El Elyon* of *Gen.* 14[18], it is not stated that *Elioun* (probably Adonis) is only one of some 27 deities mentioned in the tablets. If this were clearly stated, it would considerably detract from the plausibility of the argument for a primitive monotheism.

H. Wheeler Robinson.

Dr. A. C. Bouquet's *Jesus—A New Outline and Estimate* (Heffer, 6s.) is the latest volume of his well-known "Modern Handbooks of Religion", and it is a worthy conclusion to the series. It begins with a brief but illuminating discussion of the Hebrew background; this leads up to a long chapter on "The Historical Jesus", and is followed by a discussion of the whole Christological problem; then follow shorter chapters on "The Death of Christ", "The Finality of Christianity", and "St. Paul and the Church". The whole concludes with a discussion of the future of religion, which is very interesting though not quite relevant in the present connexion. The book as a whole, however, admirably fulfils its purpose, which is to introduce thoughtful people to the problem presented by the person and work of Jesus Christ. It is well up to date and constitutes a real and effective apologetic.

Mr. Edmond Holmes describes *The Headquarters of Reality* (Methuen, 5s.) as a "challenge to Western thought" and it is certainly that. His quest is the ultimately Real, the most real of realities. The Western world, mainly under the influence of Aristotle, has always favoured an externalist conception of reality. The Real is that which can be perceived, and therefore sense perception is the pathway to Truth. Mr. Holmes believes that this results in a hopeless dualism, and he would substitute for it the solution which is to be found in the East rather than the West, particularly in the philosophy of the Upanishads and the teaching of Buddhism. Here the quest for reality is transferred from without to within, to the world of self or spirit. A large part of the book is taken up with a very searching criticism of the logic and cosmology of Aristotle and its theological outcome in Aquinas. From this Mr. Holmes then turns to the exposition of an intuitional philosophy the roots of which he finds in Hinduism and Buddhism. His treatment of these again is very interesting and suggestive, though necessarily eclectic. His concluding chapter, "Without or Within", is a plea for Christian mysticism with which all must sympathize. It can, however, be attained—and indeed is being attained—by other than the very drastic philosophical processes that Mr. Holmes recommends. Many will agree with his conclusions without accepting his methods.

Prof. G. Elliot Smith is a well-known authority on anthropology, and in *The Diffusion of Culture* (Watts, 7s. 6d.) he brings all his authority and knowledge to bear on the problem of the rise of civilization. His thesis is that culture is diffused, that is, that it passes from one part of the world and from one community to another through contacts. He therefore strenuously opposes those writers who have argued that like circumstances produce like results, and that the general tendencies of the human mind under the influence of similar conditions work out simultaneously in different parts of the world the same habits, customs and ideas. Dr. Elliot Smith passes under review the work of writers like Robertson, Prescott, and Tylor and seeks to show how the evidence they supply does not justify the conclusions they draw from it, but rather makes in the direction of his own position. He writes very controversially and his book is full of interest, but we cannot agree that it is as convincing as the author appears to think.

W. B. Selbie.

"Let us return unto the Lord" was the burden of Hosea's mission to his contemporaries in old Israel, and the exhortation finds an echo in a new series, *The Return to God* (Barker, 5s. each), of which the first three volumes have appeared. The publishers justify their venture by the observation that for our own generation "the tragedies of war, the progress of science and the mechanizing of everyday life have to a large extent undermined the influence of the Christian churches", while the weight of current depression "has caused many people to turn back in search of some help from God". But not being as "traditionally religious" as their forefathers, such people know not where they may find Him, and are "hampered by ignorance not only of the fundamentals of Christianity but of its interpretation".

Here then are "an Anglican", "an Anglo-Catholic" and "a Catholic and Roman" view by Canon Guy Rogers, Mr. Sidney Dark, and Father L. J. Walker respectively, and they are pretty much what one might have expected from the writers. I find the last named the most engaging of the three; its prologue is a delightful commentary on Mr. Bernard Shaw's *Adventures of a Black Girl* and a decision not to follow that writer's choice of the Hebrew road in the great search, but rather that of the Greek and particularly the Platonists (and Augustine) notwithstanding that Rome has preferred the Aristotelians (and Aquinas). The second chapter, "Reformations in the Sixth Century B.C.", is a kind of second prologue and very suggestive, though indeed there is not a dull page in the book. The author's skill is apparent in the fact that only on the penultimate page does he speak the magic word Rome, where, however, his eulogy (based on Rome as the embodiment of the Spirit of Unity) lays itself open to no small measure of historical criticism.

Mr. Dark's book I find, apart from the first chapter, less interesting. He handles his themes under three heads, "Why a Religion at all?", "Why the Catholic Religion?", "And why Anglo-Catholic?"; and is, it seems to me, nakedly propagandist. He has no satisfaction in the "comprehensiveness" of the English Church and anticipates a day when the leaven of Catholicism will have leavened the whole lump.

Canon Rogers, I think, gives most real help to the man who is seeking to return to God. It is not so clever a book as Father Walker's, and it does not seek to grind any particular axe. But it bespeaks, in my judgment, a more genuine catholicity than the hyphenated varieties ("neither Catholic nor Modernist nor Evangelical can claim any monopoly of the right to minister to human need"), and it brings the evangel into intimate, practical, and convincing relation with the perplexities of the age. It is essentially a religious rather than an ecclesiastical appeal and guide; the work of a man in touch with everyday life and thought, with the realities of the temporal, and the more real realities of the eternal.

A way of thought and life "so much like Christianity that it needed but the Incarnation to complete it" is surely worth consideration, and Neo-Platonism cannot complain that it has been neglected, at any rate in recent years. In *Porphyry's Work against the Christians* (Yale Studies in Religion, I, from the author, 80 Howe Street, New Haven, Conn., U.S.A.) Dr. Amos B. Hulen has presented a competent study of one who was not only the chief interpreter of Plotinus but deserves to be heard on his own account. This essay is extremely well-documented both as regards ancient and modern authorities, though its author does not seem to be acquainted with the work of that finished and sympathetic English scholar, the late Charles Bigg.

ALEX. J. GRIEVE.

In the first part of *The Message of the Parables* (Clarke, 6s.) Dr. J. F. McFadyen has printed his Bruce lectures, which dealt with the teaching methods of Jesus, with special reference to the Parables: in the second part he has added to the lectures individual expositions of several of the Parables. The principal aim of the lectures is to show that Christ uses His parables to interpret life, and that in them He throws a flash-light on common things, speaking to men racily, and with an unerring instinct for whatever is human. The old allegorical interpretations Dr. McFadyen virtually puts aside. The individual expositions are fresh, and are in the main stream of the life of to-day. This is a book which ministers should find valuable: it is sound scholarship, combined with an equally sound homiletical sense.

The Epistle to the Hebrews (Oxford Press, 3s. 6d.) is a translation by the Rev. W. H. Isaacs "in English prose for the general reader". There is a full annotation on grammar and idiom, with references to the chief commentaries. While it is true that every translation involves interpretation, Mr. Isaacs seems to carry this principle to the point of making his version in several places (*e.g.*, in the seventh chapter) an exposition rather than a translation. The student will find much that is valuable in the notes, and not a little that is new in the treatment of the text. In this respect the book has solid worth. But the rendering itself is often not prose, and not very easy to read. Some of the great passages seem to lose all their spell, until one wonders if it is really the same book. As an instance, the beautiful prayer "Now the God of peace" becomes bare and commonplace; and for the great words "For here we have no continuing city, but seek one to come", we are given—"We have no home in any city here. Our city is still in the future: we are on our way to it". It is too much like the work of the examination room. Scholarship is a great thing; but let us still hear the music of our mother tongue.

The Rev. A. D. Belden's *The Harmony of Life* (Constable, 3s. 6d.) contains twenty-one essays interpreting the Christian faith in its bearing on the life of to-day. These papers have a value of their own as the work of a preacher whose experience has a wide range. Mr. Belden speaks as one who has something definite to offer men, and he is not content with easy generalities. At the same time he allows for differences of atmosphere in the religious life. These are sensible and practical papers, touched throughout with a gracious spirit; and they are alive, and make their point.

The Bishop of Jarrow's *Completeness in Christ* (S.P.C.K., 3s. 6d.) is described in the sub-title as "A Study in Man's Needs". Taking as his basis Dr. McDougall's list of the instincts, the author shows how the whole life of man finds satisfaction in Christ. The chapters are written simply, and avoid the technical terms of psychology, but they are full of understanding, and make a helpful study in Christian ethics.

The Rev. James Robbie's *The Personality of Paul* (S.C.M., 2s. 6d.) provides a course of study in which the Apostle is considered under the headings, "The Man", "The Christian", "The Apostle", "The Thinker". This is a good handbook, and will be found useful as a basis for further study.

Science and the Spirit of Man, by J. W. Friend and J. Feibleman (Allen & Unwin, 12s. 6d.), is a criticism of the assumptions on which science, in the past, has rested its interpretation of the world as ultimately "material", and, in denying the reality of spiritual things, has treated man and his experience as virtually a mere nothing in a vast, aimless, mechanical process. The authors challenge this entire position, and show that it has broken

down. In particular they show how this has happened in the field of modern physics; they also examine similar doctrines in some recent kinds of psychology. They outline an alternative view of human experience, asserting that man's quest of what is of "infinite value" is the true key to the whole problem. The best chapter is on "The Historical Background"; it is extremely well done. This is a very competent book in its own field: but why should intellectual writers like these think they can deal with theology in two or three pages brought in at the end? "Theology", they say, "is foredoomed to be a barren affair". But why? One feels that there is a spaciousness in the great Christian theologies that is not always felt in books of this kind, and that there is something still to be said in their behalf.

Dr. L. M. Parsons gives an excellent and very readable account of the present scientific outlook in *The Universe of our Experience* (Williams & Norgate, 7s. 6d.), and he increases the usefulness of his book by letting us into his own mind. His general point of view is "idealist", with a certain amount of background "realism". This is a book the layman in such subjects will greatly value. It is sound knowledge put in intelligible and clear shapes, and it is all the more interesting because the author's own individuality comes through. Dr. Parsons says he is writing for the plain man: well, we are all plain men, but we do not always get books written for us with this fine spiritual overtone.

Dr. Bernhard Bavink's *Science and God* (Bell, 5s.) is an exceedingly good survey of recent physics, and it succeeds in giving a clear and intelligible account of the present position. Written from the point of view of religious faith, it does not make the mistake, on the side of religion, of jumping to hurried conclusions. The chapter on "The Collapse of the Mechanistic World-Picture" is a piece of fine mathematical writing, without the intrusion of those "equations" which are the scare of most readers. In the latter part of the book, dealing with questions of faith, the author is careful to avoid false inferences; such, *e.g.*, as the popular idea that the "indeterminacy principle" can reinstate the older form of belief in miracles. Dr. Bavink puts his own suggestions in the form of "hypotheses", to be tried out. An interesting suggestion is that we need a new mathematics of form in addition to that of magnitude; and that such a mathematics might one day show, in relation to the problem of matter and life, that "the lower limit of all organic forms is identical with the upper limit of chemistry". This is a book of very real worth, and the translation, by Mr. Stafford Hatfield, has been well done.

In *The Horizon of Experience* (Allen & Unwin, 12s. 6d.) Dr. C. Delisle Burns has written "a study of the modern mind". Dr. Burns finds that in science, art, morality, religion, the modern mind is in a condition of break-up; and in each case through what he describes as the "pull" of new values in things seen on, or just beyond, the horizon of experience. Some of the *see-ers* may be mad, but some are not; and Dr. Burns writes a very interesting chapter on the difference between genius and lunacy. The analysis of the changes on the horizon of science, art, *etc.*, as these are perceived in the modern atmosphere, is very instructive; and the claim is made that on each horizon the mind is dealing with reality. Religion seems, however, to be only one among the other forms of art; and while the sense for the divine is for what is real, we are actually constructing God in something the same way as we are forming our other arts—including morality. God would seem, therefore, to be a product of the fine arts! I doubt if this truly accounts for the experience of religious men. Still, Dr. Burns's study is illuminating in many ways; and at the end he briefly sketches a modern philosophy, which has many close affinities with the

teachings of Prof. Alexander. Two admirable points in the book are (1) that we should pay more heed to the "experiencing" of common folk; and (2) that we shall get further in the study of the mind by considering the super-normal rather than the abnormal. And surely we have had more than enough of a psychology of defectives, and maniacs, and pathological sports. This is a very healthy and stimulating book.

A. T. S. James.

Described as "a phrenological study of Jesus Christ", Miss Amy B. Barnard's *The God-Man* (Clarke, 4s. 6d.) consists of a series of detached descriptions of the various mental and moral qualities of Jesus, which are assigned to their respective brain centres. From these characteristics we may deduce the probable shape of His head and face.

> That any special part of the brain possesses healing power is unknown at present, though we may reasonably suppose Vitativeness beneath the mastoid bone to be involved.

Is that quite as important as it sounds?

The Rev. John Burr's *The Prodigal's Progress and the Professor's Practice* (Clarke, 3s. 6d.) is an analysis of the parable of the prodigal son and the elder brother in twelve devotional studies. They might furnish some thoughts for a series of week-night addresses. The author displays considerable ingenuity in alliterative captions for his sub-heads, and if you do not like his characterization of the elder brother, he gives you another quite different one and hopes it will suit you better.

Mr. W. B. Macleod's *Christ and the Churches* (Clarke, 3s. 6d.), "a study of our Lord's Apocalyptic messages in relation to modern Church life", consists of a devotional exposition of the Letters to the Seven Churches of Asia. It will be found helpful and suggestive.

E. J. Price.

NEW EDITIONS AND REPRINTS.

Welcome new editions are Dr. H. E. Fosdick's *The Modern Use of the Bible,* and Canon F. R. Barry's *Christianity and Psychology* (S.C.M., 3s. 6d. each). Dr. Alexander Nairne's *The Faith of the Old Testament* and *The Faith of the New Testament* are now issued in the "Church Porch Library" (Longmans, 3s. 6d. each), while a cheap edition of the Rev. Francis Wrigley's *The Old Testament in the Light of Modern Scholarship* is now obtainable from the Independent Press (3s. 6d.). Dr. F. W. Boreham's *A Reel of Rainbow* appears in a pocket edition (Epworth Press, 2s. 6d.), and Dr. T. R. Glover's *The World of the New Testament* in the Cambridge Miscellany (3s. 6d.). Canon Hannay's *Can I Be a Christian?* is now issued by Methuen at 1s., and Dr. Lauchlan Maclean Watt's Communion addresses, *The Communion Table,* by Allenson, at 3s. 6d. The much discussed paper, *The Self-Revelation of God in Inanimate Matter,* by Mr. E. Cunningham at the Cambridge Theological Conference, has been reprinted by request from our last number (Independent Press, 6d.). The Rev. R. M. French's translation from the Russian, *The Way of a Pilgrim* (Allan, 2s. 6d.) has been re-issued, and also *Intercession The Sharing of the Cross* (S.C.M., 1s.). The second edition of Mr. C. E. M. Joad's *Essays in Common Sense Philosophy* (Allen & Unwin, 7s. 6d.) has a new Preface. Dean Inge has reprinted *The Story of Paula* (Longmans, 1s.) from *Personal Religion and The Life of Devotion.* Dr. John Dewey has entirely revised and re-written *How We Think* (Harrap, 7s. 6d.), first published in 1907. In the Thinkers' Library we have now Anatole France's *The Revolt of the Angels* and Winwood Reade's *The Outcast* (Watts, 1s.).

Mr. Logan Pearsall Smith's admirers, and they are many, will welcome a volume, *All Trivia* (Constable, 5s.), which contains *Trivia* (1918), *More Trivia* (1922), *After-thoughts* (1931), and *Last Words* (1933). Mr. T. Earle Welby's *A Popular History of English Poetry* has deservedly gone to another edition (Methuen, 6s.), while *Second Impressions* (Methuen, 6s.) contains papers contributed by him to the *Saturday Review* and the *Week-End Review* over the signature "Stet". They are witty and wise, with an irony that lends spice to knowledge. Mr. D. H. Lawrence's *Love Among the Haystacks* (Secker, 6s.) was first published in a limited edition by the Nonesuch Press. It contains "a novelette, a short story, and two autobiographical sketches written in 1912", introduced by Mr. David Garnett in an interesting "Reminiscence".

ALSO RECEIVED.

The Keswick Convention. 1933. Pickering. 4s. & 2s. 6d.
The 128th Report of the British and Foreign School Society. Eyre & Spottiswoode. 1s.
W. J. Sparrow Simpson. *The Contribution of Cambridge to the Anglo-Catholic Revival.* F. L. Cross. *Preaching in the Anglo-Catholic Revival.* S.P.C.K. 1s. 6d. each. Oxford Movement Centenary Series.
W. L. Schroeder. *Science, Philosophy, and Religion.* E. G. Lee. *Christianity and Sex Morality.* Lindsey Press. 1s. each. "Religion: Its Modern Needs and Problems" Series.
B. F. C. Atkinson. *Is the Bible True?* Thynne. 2s. 6d.
S. Smith. *Some Aspects of English Nonconformity in the 17th Century.* J. D. Smith, 4 The Broadway, S.E. 8. 2s. A continuation of *Early Nonconformity.*
R. H. Mottram. *A Good Old Fashioned Christmas.* Lindsey Press. 6d.
J. Russell Howden. *Life Indeed.* Pickering. 2s. 6d.
W. G. Scroggie. *Facets of the Faith.* Pickering. 2s. 6d.
Mark A. Matthews. *Gospel Sword Thrusts.* Pickering. 1s.
Dugald Campbell. *Blazing Trails in Bantuland.* Pickering. 3s. 6d.
Grace Pettman. *Tom Trescoe's Treasure.* Pickering. 2s.
Wilfrid Northfield. *Conquest of Nerves.* Fenland Press. 2s. By a layman who has conquered them.
Benito Mussolini. *The Political and Social Doctrine of Fascism* 1s. K. M. Panikkar. *Caste and Democracy.* 1s. 6d. Hogarth Press. These "Day to Day Pamphlets" are extremely serviceable.
We have received once more a parcel of calendars, almanacks, and diaries from Messrs. Pickering & Inglis. They are of various sizes and prices, and those who like to be reminded by their diaries of scripture texts will appreciate them.
A List of Plays for Young Players and Others. Nelson. 2s.

PERIODICAL PUBLICATIONS.

The London Quarterly and Holborn Review (October). The Rev. S. G. Dimond writes on "The Philosophy and Theology of the Oxford Movement", Mr. A. B. Bateman on "Burne Jones", the Rev. A. T. Dale on "Christianity in China". Dr. A. W. Harrison discusses "Henry More, the Cambridge Platonist", and Mr. J. A. Lovat-Fraser re-tells the story of Aaron Burr. Interesting articles are Mr. Gilbert Thomas's "The Tragedy of Wordsworth", the Rev. R. Strong's "The Critical Attitude of T. S. Eliot", and Mr. John Swinden's "A United Free Church of England" (mistakenly "Scotland" on the title page). A good number.

The Hibbert Journal (October). This is also a varied and interesting number. Bishop Hamilton Baynes writes on "From Newman to Gore", Canon Streeter on "Poems of Jesus", and Miss Muriel Kent on "The Religious Experience of Sadhu Sundar Singh". Dr. C. J. Cadoux's subject is "What Does the Crucifixion Mean?" and Prof. Vida Scudder's "The Cross in Utopia". Other articles of value are Prof. C. C. J. Webbs's "The Nature of Religious Experience", Dr. F. C. S. Schiller's "Man's Limitations or God's ?" Prof. F. J. C. Hearnshaw's "Church and State: Their Past and Present Relations", and Mr. E. B. Castle's "Quakerism as Adventure", while Dr. W. M. Childs's "Sixty Years Ago in a Lincolnshire Village" is very readable.

The Baptist Quarterly (October). We have more about Spurgeon, as we must expect in these centenary days. Prof. A. J. D. Farrer tells "How the Infallibility of the Pope was Decreed", the Rev. A. M. Ritchie writes on "Social Morality", and Dr. J. H. Rushbrooke on "Vasili Pavlov".

The Modern Churchman (October). This is the report of the Conference held at Cambridge in August, the subject being "The Christian Church and the Modern World". The papers which follow Dean Inge's "The Church in the New Testament" are extremely valuable. Perhaps those which specially deserve attention are Dr. McComb's "The Church as a Divine Fellowship", Canon Harold Anson's "Creative Worship", Canon J. S. Bezzant's "The Authority

of the Christian Church", Canon Guy Rogers's "The Church of England and the Free Churches", and Prof. Norman Sykes's "The Church of England in Relation to the State".

The Church Quarterly Review (October). There are two papers by Mrs. W. C. Roberts and Lord Hugh Cecil on "The Ordination of Women to the Priesthood"; Dr. Robert Winkler's "Grace in the New Testament" is translated by Dr. Garvie; Mr. George Florovsky writes on "The Limits of the Church", and Miss Hamilton Thompson on "Archbishop Whitgift and the Lambeth Articles".

The Expository Times (October-December). In the "Message of the Epistles" series, Prof. N. P. Williams deals with *Romans,* Prof. C. H. Dodd with *Ephesians,* and Prof. Lynn Harold Hough with *Colossians.* Among Congregational contributions are Principal Hywel Hughes's "Some Problems Raised by the New Psychology", and Prof. G. D. Henderson's "Curiosities of Religion".

Friends' Quarterly Examiner (Tenth Month). "From the House of the Four Winds" deals with the late Lord Grey. B. Seebohm Rowntree and others write of "High Road and Country Lane", Effie Ryle on "The Social Outlook of the Hebrew Prophets", while Bevan Lean gives "A Study of a School Generation".

The British Journal of Inebriety (October). The only article is Dr. J. D. Rolleston's "Alcoholism in Mediæval England" in which the clergy specially distinguish or disgrace themselves.

Individual Psychology Pamphlets. No 10 is entirely devoted to Dr. F. G. Crookshanks's "Individual Psychology and Nietzsche".

The International Review of Missions (October). The Rev. R. D. Rees discusses "Evangelism in China", telling of the visits of Drs. Sherwood Eddy and Stanley Jones. There is an admirable discussion on "The Jew and Christian Evangelization" by Rabbi Cohon and Dr. Edwyn Bevan. Dr. J. H. Oldham continues his study of Brunner, and the Rev. E. R. Morgan writes on "Church History in Relation to Christian Missions". The Jewish section is specially important.

World Dominion (October). In "Britain—Christian or Pagan," the Editor remarks that in two years twenty-four millions have been added to the world's population. Again the articles come from all parts of the world showing the need for evangelization and stressing the value of an indigenous church and non-professional missionaries.

The Evangelical Quarterly (October). Congregationalists will wonder what the Rev. E. K. Simpson's "Independency and its Eclipse" is about. It concerns the departure of Congregationalism from Calvinism. Among other articles are Dr. L. S. Keyser's "The Rationale of Christ's Miracles", Dr. F. W. Grosheide's "The Individuality of Calvinism", and Dr. R. E. D. Clark's "Modern Objections to the Doctrine of Hell".

Social Service Review (October-November). Housing, Unemployment, and Pensions continue to excite the chief interest.

Rationalist Annual, 1934. Professor Laski writes on "The Social Obligation of Rationalists", Mr. Llewelyn Powys on "Celsus and Origen", Mr. C. E. M. Joad on "Public School Religion", and Mrs. H. B. Bonner on "Missionary Money and Missionary Methods". Prof. Westermarck replies to Dr. Briffault on "The Foundation of Marriage", and Mr. Ernest Thurtle discusses "The Conspiracy against Truth". Prof. J. B. S. Haldane has enjoyed himself in writing "If . . . ", based on the assumption that Mithraism had survived and not Christianity.

Lovat Dickson's Magazine (November, 1s.). A new monthly which aims at giving short stories of established and new writers. We have, among others, Louis Golding, L. A. G. Strong, John Collier, and Clifford Bax, as well as the inevitable serial.

The Yale Review (Autumn). Two articles deal with the situation in the United States, Mr. Philip Cabot's "The Crusade for National Recovery", and Prof. A. A. Berle's "High Finance: Master or Servant". Prof. A. J. Toynbee gives "A British View of British Foreign Policy", Mr. J. V. A. MacMurray writes on "Manchurian Diplomacy", and Gen. Peyton C. March on "Japanese Strategy in

the Far East". Miss Clemence Dane discusses "Happy Endings", Prof. W. L. Phelps "Robert Browning on Spiritualism", and there is a story by Mr. Hugh Walpole.

The Review and Expositor (October). Dr. J. H. Rushbrooke writes on "The Historic Witness of the Baptists". A feature of this magazine has always been its emphasis on pastoral work, and two articles, the Rev. A. S. Phelps's "The Minister's Secret Service" and Dr. G. S. Dobbins's "Facing Pastoral Problems", are worth reading.

The Anglican Theological Review (October). The Rev. G. L. Richardson discusses "The Restatement of Christian Morals", Prof. C. R. Bowen "The Place of *Ephesians* among the Letters of Paul" and Dr. B. S. Easton "The New *Acts*".

CORRESPONDENCE.

JEWISH MISSIONS.

SIR,—It is gratifying that the Council and the Assembly now receive a Report from the L.M.S. and the C.M.S., though as yet we have not included in our general outlook on the fields ready for reaping the work of the Evangelical Continental Society, which now does receive a grant from the Union; the Protestant Churches of the Continent are to a great extent in sore distress and acute need of the sympathy and the support which that Society, so far as its restricted resources will allow, endeavours to give. Here I am content with this mere mention, as I want to call attention to another field—the Jewish. Congregationalists, as well as Baptists and Methodists, have no distinctively Jewish mission work of their own, although a few may and do subscribe to non-denominational Societies. Some years ago the International Missionary Council took up this matter with a view on the one hand of raising the standard of the work, and on the other of bringing home to all the Churches their responsibility for it. In 1927 Conferences on Jewish missions took place in Buda-Pest and in Warsaw, which I attended as representing the Congregational Union. Since then a small Committee has been appointed to inquire in what way the Congregational churches could take their fit and worthy part in this necessary movement for the extension of the Kingdom of God. For various reasons it has seemed unlikely that many of our churches would be led to give greater support to the existing Jewish missions, but it has appeared that they might be induced to atempt something nearer their own doors. A number of our churches explain their diminished membership and attendance by the increase of the Jewish population in their neighbourhood. In view of the limited number of Jews in the whole of Great Britain, this invasion cannot be so extensive as it appears to be, since the Jews so distinguish themselves by their social and religious differences as to obtrude themselves disproportionately to their numbers on public notice. But what is forgotten, when this explanation is offered, is that the kinsmen of our Lord according to the flesh have a claim to the Gospel, and should be the Church's care no less than the "lapsed masses" of our own people. Experience in Scotland and America, however, has shown that the ordinary methods of evangelism do not reach the Jews, and that few (if any) of our ministers have the necessary qualifications for this exceptionally difficult task. What has been done elsewhere is to have a specially trained worker, ministerial or lay, associated with the pastor in a suitable neighbourhood to evangelize the Jews. Could Congregationalism unitedly offer the necessary support for such a special worker, and would one of the churches, offering the opportunity, be prepared to embark on this new enterprise? I ask your readers to ponder the question seriously.

Yours, &c.,

ALFRED E. GARVIE.